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THE FOREIGN MISSIONARY

12



CONTENTS.

EDITORIAL NOTES,	331	COMMUNICATIONS FROM THE MISSIONS.	
KEY-NOTES FROM THE SCRIPTURES,	334	Persia Mission,	356
OUR FINANCIAL CONDITION,	335	Mexico "	356
DEATH OF ALBERT BUSHNELL, D.D.,		India "	358
LATE MISSIONARY TO GABOON,	337	China "	358
THE LATE DR. COAN,	338	GLEANINGS,	359
TAKING POSSESSION WITH A GRAVE,	340	QUAINT PRAYERS OF THE SOUTH SEA	
THE MONTHLY CONCERT—MISSIONS IN		ISLANDS,	361
CHINA,	343	BOOK NOTICE,	361
ONLY ONE MISSIONARY TO EIGHT HUN-			
DRED THOUSAND SOULS,	348	YOUTH'S DEPARTMENT.	
ZENANA WORK.	349	Missionary Farming,	362
PROPPING UP MISSION NEWSPAPERS,	350	The Children on their Travels,	365
"ALAS, MASTER! FOR IT WAS BOR-			
ROWED,"	351	RECEIPTS,	372
THE WALDENSIAN CHURCH,	353	DONATIONS,	373
TWO NEW ZEALANDERS,	355		

FEBRUARY, 1880.

VOLUME XXXVIII—No. 9.

PRESBYTERIAN MISSION HOUSE, 23 CENTRE STREET,
NEW YORK.

Mission Fields and Subjects for Monthly Concert.

JANUARY,	-	-	-	-	-	-	-	General summary in connection with the week of prayer.
FEBRUARY,	-	-	-	-	-	-	-	China, and the Chinese in America
MARCH,	-	-	-	-	-	-	-	Mexico.
APRIL,	-	-	-	-	-	-	-	India.
MAY,	-	-	-	-	-	-	-	Siam and Laos.
JUNE,	-	-	-	-	-	-	-	Africa.
JULY,	-	-	-	-	-	-	-	North American Indians.
AUGUST,	-	-	-	-	-	-	-	South America.
SEPTEMBER,	-	-	-	-	-	-	-	Japan.
OCTOBER,	-	-	-	-	-	-	-	Persia.
NOVEMBER,	-	-	-	-	-	-	-	Papal Europe.
DECEMBER,	-	-	-	-	-	-	-	The Syria Mission.

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VOL. XXXVIII.]

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[NO. IX.]

AMONG the foreign residents, English or American, on mission fields, is John Dunn, a Scotchman, in Zululand. He does not like missions or missionaries. Quite consistently with this fact he *does* like a harem full of native women. The Zulus dislike him and bring charges against him, viz : that he supplied their people with arms when it was for his interest, and he turned against them and helped the British Government when it was for his interest. In consideration he now holds a sort of governorship under the Government, and is a disgrace to civilization, as well as a curse to South Africa. No wonder he does not believe in missions.

REV. IRA M. CONDIT says in a letter, January 7 : " I am glad to say that Dr. Eells, now of Lane Seminary, is taking fresh interest in our work. Since he has gone East he is endeavoring to raise the funds needed for the running expenses for the Chinese work here in Oakland this year, excepting those raised by the Chinese and by the 1st church." He adds : " I have visited our work in Sacramento this week where three Chinamen were baptized and received into Rev. Mr. Rice's church. Six persons were received into our church in Oakland, in October, and three more were received at our last communion. In all there have been 61 members enrolled since the organization of the church, July, 1878. The present membership, diminished somewhat by deaths and removals, is 54.

" We held an anniversary of our evening-school, Dec. 18th. There were over two hundred Chinese present, and nearly as many of our own people. Every one has spoken in high terms of the exercises, and all were astonished at the advancement which the scholars had made."

THERE are many interesting parallels in the conflict of stronger with weaker nations. At the present time an interesting but melancholy group of representative men might be formed ; Chief Joseph and Standing Bear in this country ; Cetawayo, the Zulu prince ; Yacoob Khan, the Afghan ; and one or two Maori chiefs who have been arrested in New Zealand for want of subordination to the laws of their British conquerors. With slight differences, the real issue in all these cases is one.

The stronger power takes possession, the weaker power succumbs ; but it accompanies its submission with such outbreaks and resistances as spring from

the wild, but bootless, energy of despair. It is a comfort in the midst of our deep conviction of outrage and injustice, to feel that generally the highest good of mankind is promoted, and that often the early savage cruelty gives place to law and order. Probably the next instance in which British civilization will attempt to set things right, will be in Burniah; and if all accounts be true, it would do no harm to his Burmese subjects, if the cruel sot and tyrant, Theebau, were dethroned. We should not like to see him join our group, however, for we cherish for most of them a large intermingling of respect and sympathy.

CHURCH discipline seems to be an easier matter in Egypt than in this country. Dr. Lansing, of the United Presbyterian Mission, writes recently of one of the native deacons at Suft, some sixty miles south of Cairo, who had suspended ten of his members "for such crimes as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer-meeting."

The Dr., with his admirable tact, succeeded in softening down these rigors somewhat, and in leading the zealous native church "into a more excellent way." This U. P. Mission in Egypt is among the most vigorous and successful.

THE Beirut Female Seminary is now so full that even those offering to pay full price for board and tuition, can not be accommodated.

THE grain crop in Syria has proved so poor that instead of exporting, as Northern Syria did three years ago, she is importing wheat from Egypt, and corn from America. Camels are carrying American "Indian corn" from Tripoli to Hamath, one of the granaries of the East.

THE students of Union Theological Seminary, emulating the good example of Princeton, have formed a club of ninety-five subscribers for the FOREIGN MISSIONARY, as against about eighty at Princeton. The banner church subscription, as yet, is that of Dr. Bittinger's church, at Sewickley, Pa. Next to that comes Dr. Craig's church, at Keokuk, Iowa. Many others worthy of honorable mention might be added; but the entire list of those who have aided in the enlargement of our circulation, including ministers and laymen, shows how small a portion of the Church has, at yet, taken part in the movement. All thanks to this Gideon's band, by whom the conquest thus far has been waged. There were special reasons in the olden time for limiting the number of warriors to those that "lapped;" but these reasons do not obtain in this case, and we should be glad to see the whole Israel of the Church in full array.

THOSE subscribing for the FOREIGN MISSIONARY in February and March can be supplied with the January number, thus securing all numbers from the beginning of the year. Among the scores of commendations of the January number, one says, "There are three or four articles in it which are well worth the whole year's subscription."

AN appeal sent by the native Christians in Persia has been extensively published in the weekly papers.

Cable dispatches have since been sent, calling urgently for help. A month ago it was reported that there was but two months' supply of grain in the country, and that seven months must pass before another harvest could be gathered. The five months of starvation, therefore, must soon begin, and the imagination dares not contemplate the horrors that are in store.

Some six years ago, during the famine which swept away from two to three millions of the inhabitants of Persia, about \$18,000 was transmitted through the Presbyterian Board for the relief of the sufferers.

Though this is a cause of humanity quite distinct from the mission work of the Board, and can in no way be mingled with its proper funds, yet its treasurer is glad to furnish facilities for the transmission of all special contributions for this purpose. Might it not be well for readers of the FOREIGN MISSIONARY to give notice of this fact in local secular papers, that those outside of the Presbyterian Church, sharers in the wonderful bounty which God has conferred on this favored land, may, for humanity's sake, join in the rescue of millions perishing from famine?

Remittances sent to Wm. Rankin, Treasurer, 23 Centre St., New York.

WHILE it too often happens that our American Consuls on mission fields have little sympathy with missionaries, there are laudable exceptions. Rev. I. H. Polhemus, in speaking of his voyage to Vera Cruz, pays a high compliment to our consul at Havana, Mr. H. C. Hall, who bestowed the most cordial attentions upon the whole missionary party. It is pleasant to acknowledge the kind offices of such a man, and it is to be hoped that the time will come when all representatives of our Government not only, but of our commerce in foreign ports, will appreciate missionaries as their most valuable friends and supporters in every good work.

AT a recent meeting of the Furrukhabad Mission, a vote of thanks was given to his Highness Maharajah Duleep Singh, for his long-continued and liberal donation for the maintenance of twelve vernacular schools in connection with the mission. It was directed that this testimonial be signed by the officers of the mission, and sent to his Highness in England.

A LINE of steamers has been started from New Bedford to Madeira by way of the Azores. It is understood that these steamers will leave New Bedford or Boston monthly. Possibly this may become the route for missionaries going to Africa.

WE have received the November number of *Woman's Work in China*, published at the Presbyterian Mission Press in Shanghai. For American subscribers, including postage, it is put at 60 cents per annum.

This number contains twenty-one interesting articles contributed by female missionaries of different societies laboring in China, and is well worth its cost in and of itself. But as a sign of the times, as a bond of union in the one great conquest of the Gospel, and as an exponent of what the concerted and organized efforts of Christian women are accomplishing for the world, it is more valuable still.

KEY-NOTES FROM THE SCRIPTURES.

NOT THE BRIDE ALONE.

OF all the invitations of the Gospel, the broadest, fullest, and freest was that given by the Son of God at the very close of the divine revelation. It was after the Crucifixion and the Resurrection; after the utterance of the great Commission and the final ascension; after Pentecost, and the gift of tongues, and the vision of Peter; even later than the special commission given to Paul near Damascus, that Christ himself, "the Alpha and the Omega," said to the world as His last call, "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

The striking thought in the passage is the multiplied and abounding resources of the scheme of salvation. First of all, the Holy Spirit calls, moving silently the hearts of men as an omnipotent power. This is primary and indispensable. Then, the "Bride" or Church says "come." This embraces all Christian effort at home and abroad, the whole ministration of the Church, proclaiming the truth, reclaiming the wayward, and through every form of missionary operation extending the boundaries of Christ's Kingdom. But fortunately Christ is not limited to the efforts of His Church. "He that heareth" is empowered to extend the invitation to others.

It is a custom at Oriental feasts not only to invite chosen guests, but to authorize them to extend the invitation to others; and if at last the guest chamber is not filled, everybody may come unbidden. So here each recipient of redemption may be a self-constituted herald. Not a priestly order, not official ambassadors alone may extend the call, but all who hear are almoners of heavenly grace. And if any should not be invited at all, there is room provided for "him that is athirst." "Whosoever will" may take the water of life freely.

In estimating the progress of missions we are sometimes in danger of restricting our view to one only of the agencies here named. We consider only that which the Church is accomplishing. Men are discouraged at the alleged inadequacy of missionary operations and the numerical successes gained. They lose sight of the chief factor—the agency of that Spirit whose silent power is exerted in a thousand unseen ways, and whose leavening influence broods over the nations, as at first over the chaos of the natural world, and slowly it may be now, as then, but surely brings all things into the order and

beauty of a new creation. For example, in Christ's own time the general influence of the truth extended far beyond the boundaries of Judea. The very first who had come to the manger-cradle at Bethlehem were of an uninvited class. They were not Jews on whom so much effort had been expended, but they were Magian philosophers of the East, who had only heard or read of the predicted Saviour of Bethlehem Ephrata. So also the same Spirit had already touched the heart of Cornelius at Cæsarea, when no formal call of the Church had yet reached him. And from that day to this in ten thousand ways, the truth has reached the minds and hearts of men by means of which the Church had no knowledge.

But there are other agencies of a subordinate character which we fail to take account of, but which God's providence employs. Many of the early successes of Christianity in the countries bordering upon Palestine were due to causes wholly independent of the apostolic efforts: sometimes to commercial enterprise, which colonized the Jews in remote cities; sometimes to persecutions which scattered them abroad as exiles. When Paul preached in Asia Minor, and even in the cities across the Hellespont, he found men of Jewish training, and synagogues already built in which to preach the doctrines of salvation.

And if commerce and colonization were elements in the spiritual conquests of that early day, how much more should we take account of them in our time, when all the nations are being brought into close communication; when Christian civilization is being extended to all lands; when the English language and literature, so full of the knowledge of God and His word, at least incidentally taught, is gaining such ascendancy in both hemispheres. And by this general intercommunication of ideas, together with the translation of the Bible and religious books into all languages and dialects, it seems inevitable that the knowledge of God, either as a savor of life or as a savor of death, must soon extend over all the earth. This incidental extension of knowledge, moving side by side with the missionary effort of the Church, will doubtless be characterized by it, while each shall aid the other. But who shall say that the time may not soon come when the Spirit of God, above and beyond all the efforts of the bridal Church, shall prompt the Magi of all lands to come in their imperfect knowledge to inquire more particularly concerning the Saviour that is born in Bethlehem, when everywhere he that heareth shall come, and nations shall be born in a day.

Not the Bride alone, but the Spirit of God and the Providence of God are great agencies of redemption.

OUR FINANCIAL CONDITION.

THERE appears to be in some quarters a misapprehension as to the financial status of the Board at the present time. Rumors have gone abroad that the condition of the treasury is satisfactory, and some have gained the impression

that the loss suffered some months since by the Board has been made up by liberal donors in the city of New York. Such, however, is not the case. The amounts thus far contributed to meet the loss foot up about \$7,000. The contributions are from other localities than New York. Pittsburgh has given by far the largest share.

We present the following financial statement from the Treasurer : "The total receipts for the Board for eight months ending January 1st, as reported by the Treasurer, is \$218,043.96, which is an advance of \$83,491.85 over last year. Most of this advance is in the legacy column, though it is gratifying to report an increase from churches, including Woman's Boards, of over \$16,000.

"Besides the large amounts realized from legacies, the Treasurer holds securities amounting to \$47,000, which will come into his account before the close of the year. The debt at the beginning of the year of \$62,000, and the loss of \$49,000 by the Liverpool Bank, made a total deficit of \$111,000. The appropriations for the year, including the Stuart loss and the debt, are \$585,000. Deducting from this the total of receipts and securities to January 1, \$265,000, leaves \$320,000 yet to be raised in order to square accounts. Last year, the four months preceding 1st of May, produced nearly \$291,000. If we do as well during these coming months, including January, we shall close the year with a debt not far from \$30,000, or less than one-half of what it was at the beginning."

It would be very desirable, especially in view of the greatly increased prosperity of the country, to go up to the Assembly of 1880 free from debt. It is proper to state that the severe retrenchments with which the fiscal year began, and concerning which the hope was expressed that they might gradually be relieved, are nearly all still in force; and the Missions, instead of planning advances and enlargements, are still engaged in the work of cutting down. There are a few exceptions, but such is the rule.

The promise held out to the missions last June that the estimates might be enlarged by the more liberal gifts of the churches, has not been fulfilled.

Had the loss been made up, or had the recommendation of the General Assembly to pay the debt by enlarged gifts been followed, this might have been done. Meanwhile no former year in our history has witnessed such a tide of prosperity as God has given to this country. Is there not a thank-offering in the hearts and pockets of the Church; sufficient, at least, to sweep away the probable debt of \$30,000?

A recent slur in a New York daily paper, asserted that the contributions for Foreign Missions are now "made chiefly by women and children." If this assertion were true, it would imply a wide spread of infidelity among the *men* of the Church; an infidelity not confined to missions. It is not quite true, but some facts in our recent Presbyterian history give it a dangerous plausibility.

The Assembly that was held in Brooklyn, voted down summarily a motion to relieve the Foreign Board of its debt. For two years the debt remained, when

at last one Christian woman removed the burden which the whole Church had declined to meet.

Last May the Assembly urged that the debt should be raised by the churches, and not compel the Board to use for that purpose the legacy of a deceased Christian woman, which ought to be devoted to living and progressive work.

Meanwhile the woman's societies took hold of the same matter, and on their part are achieving a noble success. They are trying to find one thousand women of wealth who will contribute \$100 each. But where are the wealthy men?

Not only has the recommendation of the Assembly passed unheeded, but the strong appeal of the Board for help to meet its heavy loss has received but slight attention; and we may truly say that it is only by the grace of God and the generous bequests of a Christian woman, that the Foreign Missions of the Presbyterian Church have been saved from disastrous embarrassment during the last few months.

We do not intend to scold, but only to present pointedly some pretty significant facts. If the daily newspapers are noting them, and wielding them either against our manhood as men, or against the genuineness of our faith as Christians, it is time that the men of the Church have their attention called to them by a friendly word.

What boundless resources have been given us! What crops have the farmers gathered! Where is the merchant who can attend to his customers, or the iron manufactories that can find hours enough in the day to fill their orders? Are there not hundreds and even thousands of men whose individual gains in stocks and securities would more than sweep off the whole debt of \$30,000.

Brethren, let it not be said with a sneer, *that women fight our battles*, or that we are insensible to the gifts of God, which have accumulated even while we slept.

DEATH OF ALBERT BUSHNELL, D.D., LATE MISSIONARY TO GABOON.

BY REV. CHARLES CUTHBERT HALL.

ADVICES from Africa, bearing date of Dec. 3, 1879, have been received, containing the painful intelligence that on Tuesday night, the 2d of December, at 11:35 o'clock, within sight of the African coast, on board the steamship *Ambroz*, the Rev. Dr. Bushnell departed this life, after a brief, but most acute illness, the natural sufferings of which were aggravated by the confinement, the noise, and the motion of the steamer. On the previous Saturday he showed signs of illness, and became prostrated by the heart difficulty, which had already occasioned serious anxiety on the part of his friends. On Sunday morning, his state-room being insufficiently supplied with the fresh air for which he was panting, the captain kindly prepared for him a bed in the saloon, where, attended by his wife, by Miss Janet B. Cameron (a lady also going out to the Gaboon Mission),

and by the faithful physician of the steamer, he received all the care and comfort that medical aid and the tenderness of the most profound love could furnish. On Monday morning he was more comfortable, and spoke encouragingly of himself; but shortly afterward a cold, which he had contracted on the previous Friday, developed into congestion of the lungs; he became speechless, and on the following evening expired in the arms of his wife. It must have been within a few hours after his death that the harbor of Sierra Leone was reached. The American Consul visited the ship and arranged for the burial service, which was held in the afternoon at the Cathedral, whither the precious remains were borne, the coffin being draped with the American flag, and strewn with flowers. Mrs. Bushnell was able to go to the grave, sustained by that unfaltering faith which alone has been her support through the trying experiences which have at last culminated in the death of her beloved husband; and now, accompanied by Miss Cameron, she has gone on to the Gaboon, bravely encountering the sorrowful landing there, unsupported by the presence of him whose return to the station was so eagerly anticipated by the converts whom his ministrations had raised up on that darkened coast.

The death of Dr. Bushnell, painful and melancholy as are its details, is the crown of a truly sublime life. And while the instinctive wish is that he might have been spared to behold again the scene of those labors to which his soul was knit in the bonds of sacred affection, the circumstances under which his decease has been accomplished emphasize in the most solemn and conspicuous manner the Christian and chastened heroism by which he was animated in the service of God. The sweetness and gentleness of his refined demeanor did not conceal the glowing spirit of the martyr that burned in his breast. That exquisite blending of courtesy with consecration (a union of traits that made him an honored guest in many homes of England, Scotland, and America, as well as an object of deep respect among the officers of the French Navy frequenting the harbor of Gaboon); the whole course of his self-denying ministry on the west coast; the assiduous literary labors undertaken for the propagation of the Gospel in the vernacular among the tribes of equatorial Africa; and, above all, the illumination of his countenance as he waved adieu last autumn from the steamer's deck to those who knew, as well as he knew, that he was going to lay down his life; this finished record of character and achievement has now been signed and sealed of God in the manner of His servant's death. From that fresh and sacred grave at Sierra Leone comes the most pathetic and the most soul-stirring argument for the consecration of new men to the foreign ministry of the Church, and especially, at the present moment, for the manning of the Gaboon Mission.

THE LATE DR. COAN.

BY REV. HENRY N. COBB.

THE Rev. George Whitfield Coan, D.D., of the Mission to Persia, died at his home in Wooster, Ohio, on Sunday evening, December 21, 1879.

Dr. Coan joined the Nestorian Mission in 1849. At that time it was com-

posed of Drs. Perkins and Wright (M.D.), and Messrs. Stocking, Stoddard, Cochrane, and Breath, with their wives, and Misses Fiske and Rice, in charge of the female seminary. All of these brethren and Miss Fiske have preceded him by several years into the rest and rewards of Heaven.

At that time, also, the influence of the memorable revival that visited Oroomiah in 1846 had spread into the lower and eastern districts of the Koordish mountains. Almost immediately on his arrival Mr. Coan engaged in tours into the mountain regions of Koordistan, and in 1851 he and Mrs. Coan, in company with Mr. Rhea, who arrived in Persia in 1850, proceeded to Menrikau, a miserable little village in Gavar, there to spend the winter, in the midst of discomforts which can not be described, nor even imagined. In the wretchedness and filth of the native houses, the roughness and ignorance of most of the inhabitants—especially the women—the low, dingy, smoke-stained walls of mud, the scanty light, buried for months beneath the heavy mountain snows and cut off from all communication with their associates in Persia, they labored with content and true devotion.

Dr. Coan's work was not in education, nor in translating, but in what might be called field work. He labored among the churches where his memory is fresh in many minds and hearts. He was emphatically a man among men. With a large field, embracing many villages widely scattered, and having at different times the oversight of many helpers and the care of many churches; making frequent and long, and often dangerous tours in the mountains of Koordistan and beyond, as well as upon the plains of Persia, he was everywhere and always the laborious, indefatigable, earnest bishop of the infant churches and the preacher of the word.

And for this work he had special qualifications. Of fluent and even rapid utterance, and with a more than usually correct knowledge and use of the Syriac language, he was an impressive and often eloquent speaker. In sympathizing with pastors and people in their burdens from poverty and the manifold oppressions and extortions to which they were subject, his tenderness of heart was conspicuous. Having been associated with him in some of his tours, I remember well his earnest and often impassioned utterances, his solemn warnings and tender appeals, his skillful questionings and fatherly counsels. Without the special tastes and, perhaps, also without the special aptitudes of the student and scholar, he was eminently the "Soldier of the Cross," brave yet tender. For years he bore the burden of physical infirmity, as well as the heat of the day and the strife. No man will ever know how much of pain, distress, and weariness he mastered and kept under, in order that he might accomplish the ministry which he had received of the Lord Jesus. In 1862 he was compelled to seek rest by returning to his native country, and again in 1875. Yet since his return he has accomplished, through sheer force of resolute will, and devotion to the cause to which he had given his life, an amount of labor that would have severely taxed the soundest mind in the soundest body. In something like two years he traveled, in visiting the churches,

chiefly in the West, more than 25,000 miles, and spoke on an average, in behalf of missions, more than fourteen times a week. No wonder that he was compelled at last to find, in death, the rest he needed, but found it impossible to take in life.

Many hearts will feel the wound, and many tears will fall, in the villages of the plain of Oroomiah and the valleys of Koordistan, when it is known in those far-off regions that Coan Sahib has passed away.

“ Servant of God, well done !
Rest from thy loved employ :
The battle fought, the victory won,
Enter thy Master's joy.”

[Of all the returned missionaries who have labored among the churches in late years none have been more indefatigable than Dr. Coan. He was not only acceptable everywhere, but he had the rare faculty of organizing effort and of bringing about immediate and permanent results.—ED.]

TAKING POSSESSION WITH A GRAVE.

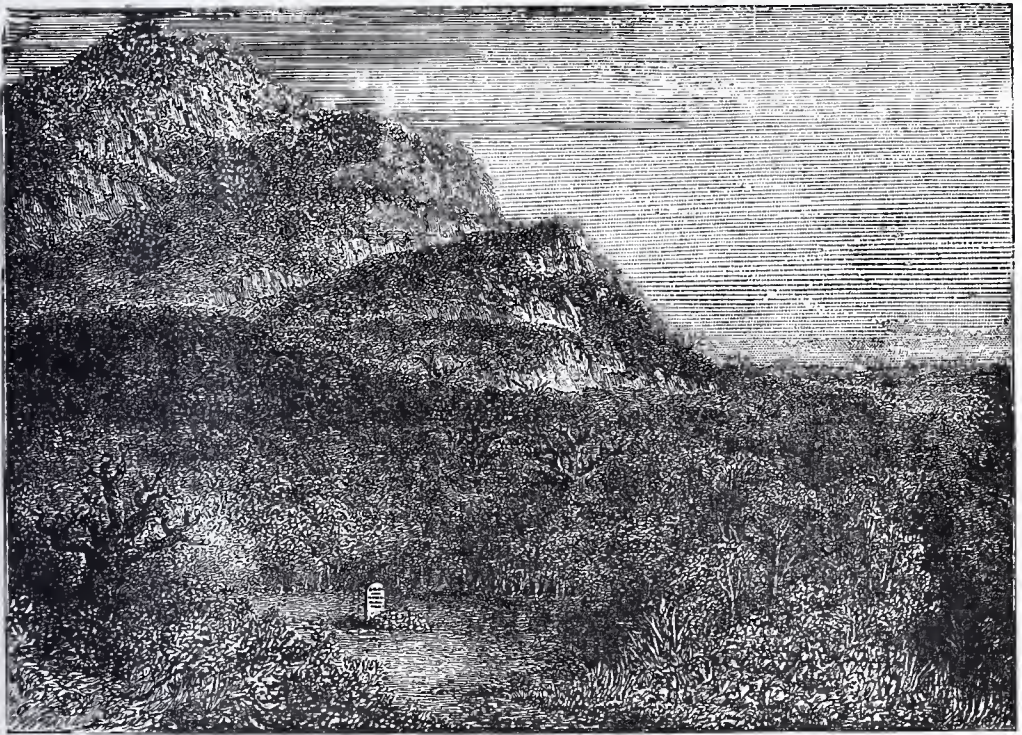
A SCOTCH missionary at Darjeeling, India, when his only associate had died, wrote : “ We have taken possession of the country with a grave.” Nothing daunted or discouraged, he felt that the claim upon him and upon his Society and the Christian Church was rather increased than diminished. The ground occupied was now sacred. It was due not only to Him who gave the great commission, but also to the faithful missionary who had given his life to the work, that the seed sown should be nourished to full growth and fruitage.

How many mission fields are there of which the same might be said ! We copy from the *London Missionary Chronicle* the accompanying picture of the grave of the late Dr. Mullens. That, too, is a “ possession.” It is situated on a hill not far from Mwapwa, the half-way station from Zanzibar to Lake Tanganika. It is a conspicuous object amid the surrounding wildness. It contains the honored dust of one who had been a hero in the great work of missions, first as a missionary in Calcutta, and afterwards as a secretary of the London Society ; a man of great earnestness and intellectual power, and of rare talents as a speaker ; a man whose courage was equal to any voyage or tour of exploration, even when advanced in years. He had visited many of the mission fields of the London Society, including India, Africa, and Madagascar ; and last of all, as if to inspire with new courage the young men who were embarking in the great and hazardous enterprise of evangelizing the Lake Country of Central Africa, he insisted on going with them to the field for a temporary stay, and in order to help lay the foundations of mission work at Ujiji. He died while on the journey, as we have stated in a former number, and was buried on a commanding eminence, looking toward the great central regions of the “ Dark Continent.” His grave is a sort of outpost. His modest tablet is, so to speak,

an ensign of the great army of conquest planted on the outermost skirmish line, as if to challenge the advance of the conquering host.

The London Society can never retreat past this grave. It has a property in this desert place. It must hold the ground taken. Dear as was the dust in the Cave of Machpelah to the family of Israel; dear as the embalmed body of Joseph the saviour of his family in Egypt, is the dust of Dr. Mullens to those who have so long followed his leadership and been inspired by his efforts. This little grave is a sort of earnest and assurance that Africa shall be reclaimed.

The Church Missionary Society has also taken possession of the Lake Country with honored graves. Indeed, all around the coast where missionary sta-



DR. MULLENS' GRAVE.

tions have been established, is there this same kind of tenure. How many different missionary organizations are represented in the cemeteries of South Africa and the West Coast, where in the earlier stages of mission work the climate was found so fatal. From many a church, from many a home circle, dear ones have gone forth whose faces shall be seen no more in their fatherland, and whose dust lies buried at the gates of the great continent which must yet be enlightened.

All these are earnest and pledges of success. If not one word that proceedeth out of the mouth of God ever returneth to Him void, surely no life of any faithful servant that has been given to the advancement of the Redeemer's kingdom, has been sacrificed for naught. The graves in all mission lands are

strongholds, seed-beds of influence, and they are scattered now in Turkey and Syria and Persia, in India and Burmah and Ceylon, in China and Japan, and the islands of the Pacific.

Twenty years ago, when a little band of missionaries of the Presbyterian Board on the banks of the Ganges were threatened with impending danger from the Sepoy mutineers, one of them, a Christian lady, said in a letter: "Sometimes I think we may accomplish more for India by our death, if such be God's will, than we could by lives of usefulness. If so, let His will be done." Not many days after, all that little company were arrested, and after a night of horrible suspense, were shot by order of Nana Sahib. In visiting the place five years ago, we tried to find some monument or memento of those martyred missionaries, but there was nothing save the little inclosure, a hovel or stable, in which they had been immured for a night. There was not a stone, or shrub, or object of any kind to mark the place where they had fallen; and yet there was a spell about the very place. We could not resist the thought and feeling that the Presbyterian Church had rare investments there; that with many other societies it had taken possession of India with honored graves. And doubtless it will be found at the last great day that more *was* accomplished by those martyr deaths, than would have been by prolonged lives of missionary toil. The martyrdoms and graves of missionaries in the last half century of effort are a part of the seed of the Church. They are among our inspirations to effort, prayer, and liberality, and to assured faith in the final result.

By a striking coincidence, since the above was written, tidings have been received of another solemn occupancy of mission soil by a hero's grave. Dr. Albert Bushnell, who sailed from New York, October 11th, to resume a work in which he had already been engaged for thirty-five years, barely came in sight of his beloved Africa when he was called to his reward.

Having sailed with precarious health, he held himself ever ready for this summons, and seemed only anxious to complete the offering which he had made of himself to the cause of Christ in Africa.

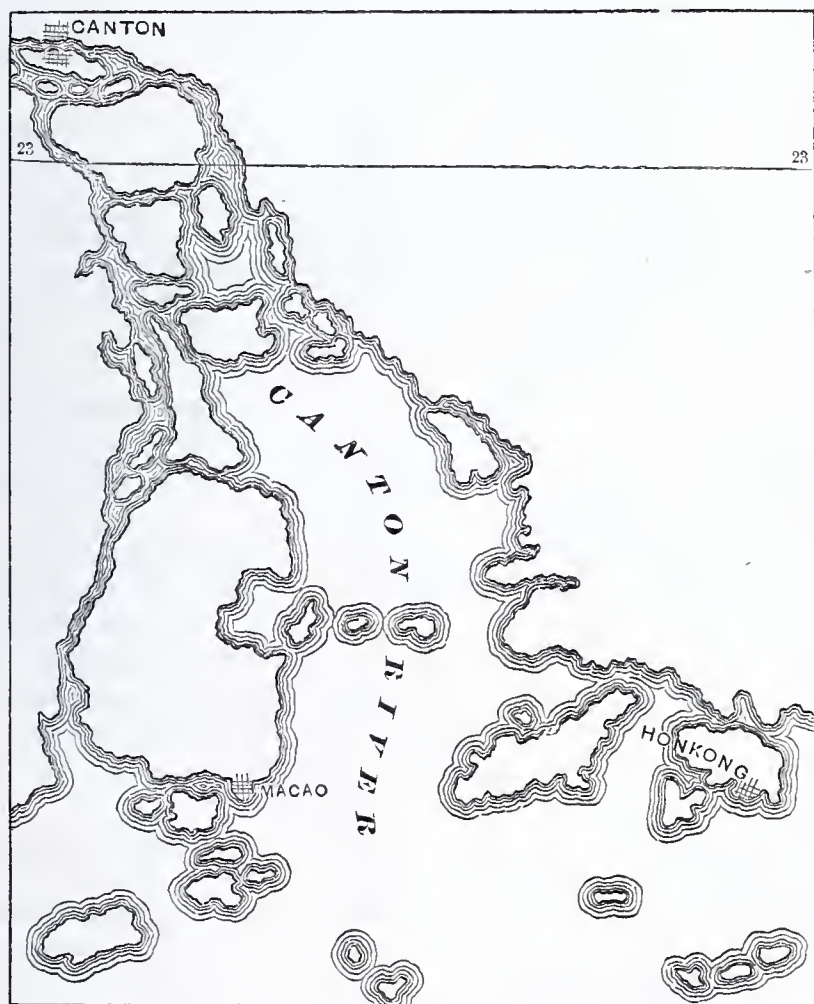
Thus while the dust of Dr. Mullens rests upon the east coast, that of Albert Bushnell holds the west. Possibly the silent plea of that grave to the American churches may yet do more for Africa than any labors which would have been possible with his waning strength.

THE stimulus given to benevolence and all the nobler sentiments by the contact and influence of Christianity upon heathen nations, becomes more and more marked. Following the example of missionaries, and particularly of the medical missionary Dr. Galt, a heathen millionaire of Hangchow has opened several free dispensaries in that city, in which opium cures are dispensed gratis. In one of his establishments it is said that two hundred assistants are employed in dispensing the specifics.

THE MONTHLY CONCERN

MISSIONS IN CHINA.

THE missions of the Presbyterian Church in China are three : that of Canton in the south ; the Ningpo Mission in Central China, and that of Shantung and Peking in the north. Canton was occupied by Rev. Messrs. Happer and Cole in 1845, and for the first ten years not a single convert was won. Dr.



THE CANTON MISSION FIELD.

Happer still remains at his post, where for several years past he has been permitted to reap the precious fruits of that early and seemingly hopeless labor.

There are two churches connected with the Board in Canton at the present

time: one in the northern part of the city, opposite the "Chamin,"* and separated from it only by a narrow canal, which is constantly thronged with boats. In this locality, Dr. Happer and Rev. H. V. Noyes with their families reside. The Boys' Training School, a Normal School for women, and several day schools, are in the same locality. Farther down the river, on the left bank, are the hospital, occupied by Dr. Kerr and family, the house of Rev. Mr. Henry, and the Girls' Boarding School, under the care of the Misses Noyes.

The Second church is in this community; and this, with a boys' school, is under the supervision of Mr. Henry, who also preaches at the Treasury street chapel, some distance back from the river. It was at this chapel that the great work of the late Rev. Charles F. Preston was carried on so faithfully for many years. The audience at his daily preaching often averaged five hundred hearers. There are several outstations supplied by native preachers, under the supervision of Messrs. Noyes and Henry.

A glance at the accompanying map will show the great advantages which Canton affords for the carrying on of mission work in Southern China. Not only are the banks and the islands of the large estuary, with all their teeming populations, accessible by boat, but just above Canton is the junction of the West and the North Rivers; one opening a large extent of country to the westward, while the other enables the missionaries to penetrate far into the interior, through a picturesque and salubrious hill-country, all densely populated.

It is estimated that at least forty millions of the people are easily accessible from Canton as a center. In regard to the wants of this great field, and the readiness of the people to hear the Gospel, we refer the reader to the accompanying letter of Dr. Happer.

There are other missionaries in Canton and vicinity connected with the London Society, the English Wesleyan, the Rhenish Society, the Inland Mission, and the American Southern Baptist. But as stated in Dr. Happer's letter, the entire force numbers only twelve ordained missionaries. At the mouth of the river on the right is the island of Hong Kong, with the city of the same name. Since 1842 this has been held as a British possession. On the left is Macao, a place memorable for the baptism of the first Chinese convert, by Dr. Morrison.

Our American missionaries also labored there for a time, but it has given place to the superior advantages of Canton.

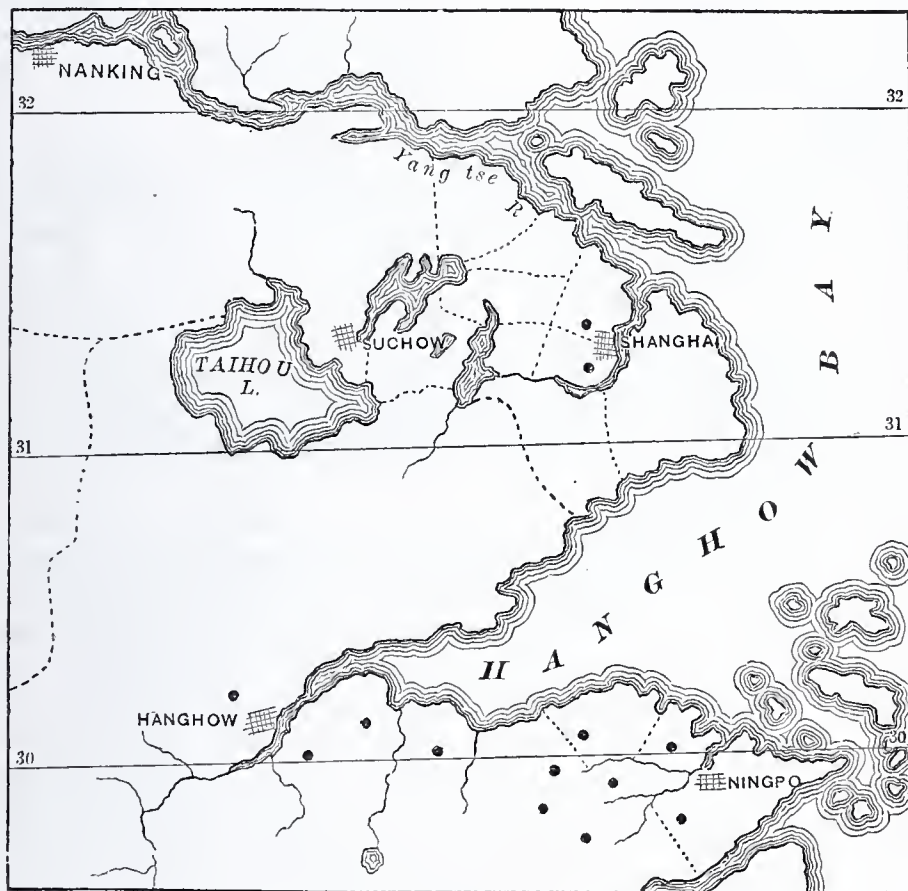
The Ningpo Mission, which the reader must not confound with the Ningpo Station—since it embraces all stations of the Board in Central China—was commenced in 1845.

In its history it has numbered many honored names, and has gained encouraging success.

Its present force consists of Revs. John Butler and Wm. J. McKee and their wives, and Miss S. J. Warner, at Ningpo; Rev. Messrs. David Lyon and J. H. Judson and their wives at Hangchow. Rev. Messrs. J. M. W. Farn-

* An artificial island occupied by foreigners.

ham and Wm. F. Holt and their wives at Shanghai; Rev. Geo. F. Fitch and wife at Suchow, and Rev. Charles C. Leaman and wife and Mrs. Louise Whiting at Nanking. Miss Sarah J. Anderson, M.D., who is connected with this mission, has been obliged to leave on account of ill health, and may soon be expected in this country.



CENTRAL MISSION FIELD.

The small dots on the map around Ningpo indicate outstations of the mission, in several of which prosperous native churches have been established. All that part of China which is embraced in this mission is of a level and alluvial character, and is rendered accessible by a network of canals connecting all the chief cities and towns. These, together with the great water-courses which appear on the map, render the field a very favorable one for mission work.

The mission press of the Presbyterian Board at Shanghai has long been recognized as one of the most efficient agencies in the whole missionary work in China. Its facilities for the printing of Bibles and religious books are resorted to by most of the missionary societies laboring in the country, as well as by the American and British and Foreign Bible Societies. It has accomplished

much, also, in its issues of dictionaries and school books, and in the establishment of the newspaper press of China.

Rev. John Butler gives the statistics of the Ningpo Presbytery, as follows:

Churches,	11	Adults baptized this year,	55
Self-supporting,	5	Children baptized this year,	17
Outstations (Ningpo, 24),	27	Scholars in Boarding-schools, girls, 29.	
Native Ministers,	9	“ “ “ “ boys, 22.	51
Foreign Missionaries,	3	Day schools, 3 girls; 6 boys,	9
Licentiates,	9	Scholars in day-schools,	200
Communicants,	620	Total contributions,	\$836

The Shantung and Peking Mission was commenced in Tungchow in 1861. This is on the coast of the Gulf of Petchele, 55 miles west of Chefou. Its present missionary force consists of Rev. Messrs. Chas. R. Mills, Calvin W. Mateer, and John Wherry and their wives, Mrs. M. B. Capp, Mrs. J. M. Shaw, and Miss A. D. H. Kelsey, M.D. Mr. and Mrs. Mateer are now in this country on leave of absence. The large part of the work at Tungchow is outstation work, and the strongest churches of this locality are back from the coast. The Boys' School, however, under the care at present of Rev. John Wherry, is an important agency, and probably is the most thorough mission school proper in China.

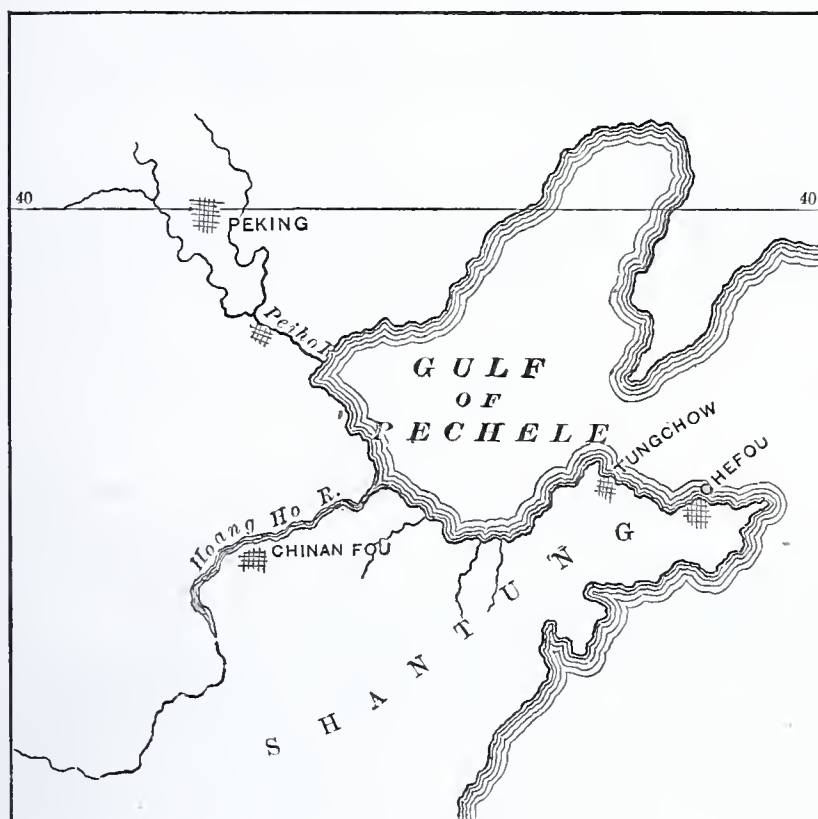
Chefou was occupied a year later. Its present force consists of Rev. Messrs. J. L. Nevius, D.D., and Hunter Corbett and their wives, Miss C. B. Downing and Miss Jennie Anderson. Mrs. Nevius is now on her way home on account of ill-health. The work at Chefou is mostly that of education and chapel preaching, though Mr. Corbett has under his care a vigorous native church. Both the ordained missionaries of the station spend a large part of their time and labor in itinerating through interior towns and cities. The success gained in the district of Chimeh, as our readers know, has been most gratifying. More recently Dr. Nevius has met with very great encouragement in another district.

The missionary force of Peking consists of Rev. Messrs. J. L. Whiting and Daniel McCoy and their wives, B. C. Atterbury, M.D., and Miss Mary E. Barr. Mr. and Mrs. Whiting are in this country on leave of absence. Dr. Atterbury has recently arrived on the field, with a view of engaging chiefly in medical work, and his first impressions are given elsewhere in an extract from a recent letter.

Chenanfou, three hundred miles south of Peking, is the capital of the Shantung province. Missionaries at present laboring there are Rev. Messrs. J. S. McIlvaine and John Murray and Mrs. Murray; also Stephen A. Hunter, M.D., and his wife. Rev. J. Fisher Crossette and wife have been compelled to withdraw from the mission on account of ill-health after several years of most faithful and successful missionary labor.

The small map which accompanies this sketch of the field will show the location of the various stations, and their facilities for reaching the country. The Shantung Mission bids fair to be one of the most fruitful of all. Its popu-

lation is of a more stalwart character than that found in the south. The Shantung province has been the source of the chief intellectual life of China—the home of Confucius, Lao tse, and others.



NORTH CHINA MISSION FIELD.

There are, also, sects, or remnants of sects, in the country who dissent from the surrounding heathenism, who bear some resemblance in their doctrines and usages to the early Christian Church; and the question has been raised whether they do not represent a leaven of influence which may have remained from the early Nestorian missions.

In the northern and central fields, as at the south, several other Boards and Societies of this country and of Great Britain are at work, viz: in Peking and vicinity, the American Board, the American Methodist, the London Society, the Scotch Presbyterian Church, the American Episcopal, and others. The Southern Baptists are at Chefou and Tungchow, where are also the English Society for the Propagation of the Gospel, and the Scotch Established Church. In the central field at the principal points are the London Society, Church Missionary, the Inland Mission, the American Methodist, American Baptist, American Board, American Episcopal, Southern Presbyterian, Southern Methodist, etc.

The fellowship and co-operation of the various Societies laboring in China

is a strong element of encouragement. The total membership of the native churches is, at the present time, not less than 15,000. The great points along the coast and up the Yang-tse Kiang River, and other places in the interior, are occupied. Beginnings are made; religious books, together with the Bible, have been supplied to some extent; methods have been tested, prejudices lived down, and successes gained, which have demonstrated, not only to the missionaries, but to outside observers, the feasibility and promise of the mission work as a whole.

We ask the whole Church, in the Monthly Concert, in the Sabbath services, and in the Sabbath-schools, and at the fireside, to pray for China, for the outpouring of the Holy Spirit upon the missionary labors of whatever Society and Board, throughout the various stations, and in every department of work.

ONLY ONE MISSIONARY TO EIGHT HUNDRED THOUSAND SOULS.

BY REV. A. P. HAPPER, D.D.

As the need of more missionaries in Canton is in great danger of being overlooked when so many other calls are coming before the churches, I wish to state the needs of this great city and the surrounding country. There are some *ten millions* of people within a circuit of fifty miles, making this city as the center of the circle. They *all* speak the same dialect. There are now here twelve missionaries laboring among them. This is one missionary to every *eight hundred thousand of the population*. If we consider that 100,000 population is an approximate estimate for one missionary, it would require *one hundred missionaries* at Canton to give that proportion of laborers for the population in Canton and the vicinity. This would require that eighty-eight more missionaries should be sent here in addition to those already here. The harvest is everywhere perishing around us for lack of laborers.

There are whole districts with thousands of villages in which no missionary has ever yet preached the Gospel. Probably *eight millions* of these ten millions have never heard the name of Jesus. And hence they are just as much in the darkness of heathenism as are the tribes in Central Africa. The way is all prepared for immediate labor in their behalf; the Bible already in their language, and other Christian books. There is easy and ready access to them. The climate is comparatively healthy.

But the ten millions in the near vicinity of this city are not all the people that are to be reached from Canton. There are at least 40,000,000 of people that are most easily reached from this city by those who may wish to preach the blessed Gospel of Jesus Christ to them. And yet notwithstanding the urgent need of missionaries for these perishing multitudes, there are not so many missionaries here now as there were ten years ago. There are not as many

of our own Board as there were in 1870. The ability of our Church to send forth missionaries is much greater now than it was then. How is it that the missionaries are fewer in number than they were then? It is also true that death has cut off some of our number, but is this not the usual course of things? It is everywhere necessary that reinforcements must be sent forth, not only to enlarge the work, but to replace those who fall on the field, or have to retire invalided.

God has spared me these thirty-four years. I have seen great changes in the openings and facilities for missionary labor in this and other lands. There never was such a glorious prospect before the laborers as there is now. There is a sound in the top of the mulberry trees. There is the appearance of an abundance of rain.

ZENANA WORK.

THE accompanying cut, copied from the *Missionary Gleaner*, and representing the interior or court of an India zenana, appears simple enough in itself; but it is really an exponent of one of the most wonderful movements of modern



A HINDU ZENANA.

times. A Christian woman who has traveled half around the globe for the purpose, sits down in a Hindu home, if such it may be called, and, with the Bible in hand, tells the simple story of salvation to her poor degraded sisters, on whom the awful burdens of superstition, and all that comes of superstition, have rested for untold generations.

The difference in grade and character between her and her pupils is seen at a glance; and the nakedness and cheerlessness of their dwelling, though it may be the house of a nabob, also tells the story of their degradation. It is but a score of years since the barred doors of that *zenana* were opened to such efforts; but when once the more highly educated *men* of India had learned and felt the moral difference between the ignorance and inanity of their wives and daughters on the one hand, and the intelligence, dignity, and beauty of those of the same sex who had been reared in Christian lands, hoary superstition and the conventionalisms of a thousand years were not sufficient to resist the new movement.

This simple picture represents a great social revolution which concerns millions of people. It is impossible to measure its significance, or its hopefulness for the future of the world. *Zenana* work, properly speaking, is but a germ out of which many branches and ramifications of effort and influence have sprung. There is now almost nothing at home or abroad which organized woman's work is not ready to undertake for the elevation and redemption of her sex.

PROPPING UP MISSION NEWSPAPERS.

OUR attention has been called to an article in a recent Sunday edition of the *New York Tribune*, under the above heading. It could hardly be expected that a secular Sunday paper would cherish any very cordial sympathy with Christian missions, but it ought at least to show a better knowledge of mission work than the following indicates:

"The poor widow in the village church drops her yearly dollar in the box and goes home calculating how many actual Bibles it will put in the hands of actual heathens. But the wiser Board sees the long line of connecting links, officers, secretaries, and clerks; the missionary, his wife, children, and servants, their clothes, household expenses, food, cost of traveling, etc., etc., which lie between the widow and the Bible in the hands of heathens; the dollar bridges over a very little bit of the way."

So, then, by this logic the only good actually accomplished by missions lies in the actual Bibles landed on heathen soil, according to the supposed widow's cherished desire. All personal influence is trivial, and the living missionary belongs to the category of machinery. He is a part of the long "bridge" over which the poor fraction of the consecrated dollar is compelled to pass. By the way, it so happens that this much abused "dollar" when used for the best effect is always given by a "widow" or "orphan."

But really if the invoice of Bibles deposited in the Hindu village is the end of all effort, then with the present facilities for printing, and the cheap rates of freight, the missionary problem ought to be very simple.

Besides, the principles involved in this case should not be confined to foreign missions. By parity of reasoning, the Bible House in New York ought to supply the religious wants of the great metropolis. All churches and pulpits and schools and asylums are mere machinery; all preachers and teachers, Bible-readers, city missionaries, nurses, ward physicians, Sisters of Charity, and household visitors of the poor and the suffering are only a horde of leeches who defraud the supporters of religion and charity, and cheat the expectation of the needy, who only sigh for the Bible.

The *Tribune* finally admits that the discussion of missionary methods is a little out of its sphere, while it adds:

"But concerning the gratuitous distribution of missionary papers we have a right to an opinion, and we very much question the policy of such a plan. These papers are, as a rule, of old standing, some of them from fifty to seventy years. Now a paper of seventy years of age, if worth anything must be self-supporting; a paper of any age, to be worth anything must be self-supporting. Secondly, These papers are distributed gratuitously, not among irreligious people, for they are not likely to give to missions in any case; but invariably to pew holders in churches, a class who if they take any interest in the subject are able and willing to pay for information about it, and who are much more likely to value information and be guided by opinions which they have voluntarily sought, and for which they have honestly paid."

On this point the *Tribune* is undoubtedly competent to speak, and its views are worth considering.

As to the expensiveness of that "bridge," it seems to us that we have repeated the following statistics substantially for the special benefit of each particular caviller and critic in the United States; but we publish them once more for the benefit of all who are of the same mind with the above-named New York daily in regard to squandering the mites of "widows and orphans."

The total expenditures for the year ending April 1, 1879, were \$442,834.86, distributed very nearly in the following proportion:

Missions in India,	21 per cent.	Missions in Africa,	3 $\frac{3}{4}$ per cent.
" " China,	15 $\frac{1}{4}$ "	" " South America,	10 $\frac{1}{4}$ "
" " Siam and Laos,	5 "	" " Mexico,	7 $\frac{1}{4}$ "
Missions among Chinese in		Missions among Am. Indians	2 $\frac{3}{4}$ "
United States,	3 "	Missions in Papal Europe,	$\frac{3}{4}$ "
Missions in Japan,	4 $\frac{1}{2}$ "	Printing Periodicals, etc.,	1 $\frac{1}{4}$ "
" " Syria,	10 "	Cost of Administration,	4 $\frac{1}{2}$ "
" " Persia,	10 $\frac{3}{4}$ "		
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"ALAS, MASTER! FOR IT WAS BORROWED."

BY REV. M. W. STRYKER.

THE place where they dwelt was "too strait" for them—those sons of the prophets; and so, securing Elisha's company, they went to build and dwell by the Jordan.

Presently one of the busy disciples is in a plight, for his axe-head, carelessly handled, is in the river. He has no other, and is left useless. He

can not borrow another, for he is not trustworthy, and is, moreover, away from opportunity. He is *responsible* for the lost tool, for it was *not his own*. The good work must go right on, but he can not share it. He can not help, but it can not wait. The opportunity is going, and the axe is gone, and—*alas, it was borrowed!* Others may work, but he must weep.

May not this little story be used as a parable?

The wide Jordan is the river of God; the building is the kingdom of God; and the hewers are they who have volunteered in the service of God; and the axe is the means entrusted to their hand for careful, diligent, responsible use.

It was one characteristic of the Apostolic Church in Jerusalem that they called nothing their own—it is the differential of a Christian always. Sinners "all seek their own, *not* the things that are Jesus Christ's."

He who nominally yields his members and his means instruments of righteousness, and then fails through carelessness, of laying the axe at the root of his task until God calls him from it, must be reckoned an unprofitable servant.

Every man who is in Christ is a worker or else a shirk. Men can not enlist under this banner on condition of serving only under the quartermaster; but must dig trenches and then guard and defend them. And—for he has explicitly disclaimed his own ownership and control—the Christian *has nothing more to say* as to how much, or when, or where, or for what, his King shall use him. One is his *Master*, even Christ.

In this world of pestilent ethics each servant of God needs to be constantly reminded *whom he belongs to*. Those who are "as dear children" lay personal claim no longer to knowledge, time, strength, money—they have gone to live by the Jordan and to labor. That is a great clause in the fifty-second answer of our catechism—"his *propriety in us*," and it excludes the word *mine* from the Christian vocabulary.

He who has committed himself to God's work and will has renounced option in getting or using. If God sets him to make money, still it is God's money—all of it, not a mere percentage. Unless single-mindedness for God is a mere official and optional thing, effectual calling is always a *call to the ministry*; not, perhaps, to preaching, but to *ministering* with heart and strength, and it is just as much perverse for a private member of Christ to turn aside to money-making and money-spending as for a pastor. God has not two rules of duty. Every real "saint" is *all God's*. If it is disgraceful for a preacher of Christ to love money, then it is disgraceful for any servant of Christ. "There is no difference." Men are just as much called to make money for God's work on earth as they are called to preach, and yet men think that refusing the preacher's office exonerates them in selfishness. All that the Christian has, whatever kind of work it is meant to do, is *lent* him to do that work. It is occupying (*i. e.*, keeping busied) until Christ comes, that pleases Christ; He does not measure usefulness nor successful stewardship by the pile of axe-heads, but by the pile of chips. A miserly Christian may have

the toleration of men, and over his zealous profession they may throw Noah's garment; but they can not be influenced by such a life. The "tongue of angels," without charity, is but a clattering cymbal. Sweet words and bitter deeds are like honey and squills—a nauseous mixture. It is fiduciary dishonor to use, for selfish accumulation, the income of a borrowed life. To agree to hew trees, and then steal the axe furnished and pawn it, is to lay up treasure for the last days of a fearful sort. "From him that hath not shall be taken away, even that which he seemeth to have." Oh, how many so-called servants of God must be charged to profit and loss! They said they would count all things but loss, that they might win Christ; but they reversed their vow! When the communion-cup is handed them they say to the question, "How much owest thou my Lord?"—"Everything!" but when work is to be done, cost to be borne, Christ to be owned; they say, "nothing!"

How much time of readers of this page, time that did not belong to them, was used this last year in tasks that were not God's? How much money that was not their own, but God's, did they *steal*—that's the word—and put in the bank to their account? *Account* indeed, for God is expert to sift the books. *He* keeps accounts too. Oh, to say at that last reckoning—life, wealth, time, brains, strength—it is all in the river—and "*Alas, Master! for it was borrowed!*" But stay—the work is not finished yet, nor the day of opportunity over.

The iron may swim again by inexplicable grace! Put out you hand, "Take it up to thee." Cleanse the rust of it. Thank God, careless servant, that you have yet probation of usefulness; and put in great strokes for God—with thy might whatsoever thy hand findeth to do, while the day lasts! Don't try to bequeath your task, if God in mercy tries you a little longer. Have rejoicing in thyself and not in another! If you do all you can you still will need forgiving for the lost time. A friend of mine once asked me, "How much shall I give to missions next Lord's day?" Was I not right in telling him that no matter how much he gave he would wish he had given more?

Oh, would the work languish if men would let God's Spirit teach them an honest reply to this question—Is my strength, my time, my means busy for God—as *busy as it can be*—or is it idle, rusting, useless, *lost*?

THE WALDENSIAN CHURCH.

THE following brief sketch, furnished by Senor Turino, will interest all those who honor the Waldensian name and history. The collections made by him since coming to this country amount to \$8,800, and he only lacks \$1,200 of the total required. With this, he could return to his work:

The mission work of the Waldensian Church in Italy has not been without good success during the last year. At the Synod held at Torre Pellice, the first week of September, it was stated that 10 new mission-ary stations had been established, 300 new members added to the church, and that 393 were under probation. The Pope, fright-

ened at the progress of what he calls heresy, has invited his friends to multiply the Catholic schools in Rome, for which purpose he has given \$20,000. He has advised some of his Cardinals to make themselves editors of a newspaper called *Aurora*, which will express his own ideas upon political, moral, and religious questions. A recent fact gives a faithful idea of the work of God in Italy. In the village of Curato, of the Neapolitan provinces, lives an image-maker, who has a friend converted to Christ, in the Waldensian Church of Florence. This friend sent him a Bible. One of the first chapters which fell under his eyes was the xx. of Exodus, and the Second Commandment was to him as a piercing dart. He tried, but without success, to explain away the accusation of that commandment against his practice. Then he ceased to make images for worship; burned all those he had in his shop, and tried to get a livelihood as a shoemaker. As such, he was called into different families, where he worked a week in making and mending shoes. A friend asked him, naturally, why he was so foolish as to leave such a good trade of image-making for the humble

work of a shoemaker. The answer was given by reading and explaining the ten commandments. The result was, that all the village knew soon something of the Bible, and they invited Rev. Paus, of Naples, to come and give them some instructions. After some lectures, ninety persons signed a declaration that they were ready to leave the priest and follow the Gospel, if a regular preacher could be given to them. The preacher has been sent, and there are already 72 members of the church; the others are under probation. Before going back to Italy the undersigned desires to express here his hearty thanks to all the ministers and Christian friends who have been so kind toward him as to give him a hearing and a good subscription. As long as he lives he will remember with respect and affection the friends he has been able to become acquainted with, and will pray God for their spiritual and temporal welfare. Some papers will be sent to the ministers every four months, to be read in the prayer-meetings, so that they may remember Italy and the efforts of the Waldensian Church in their prayers.

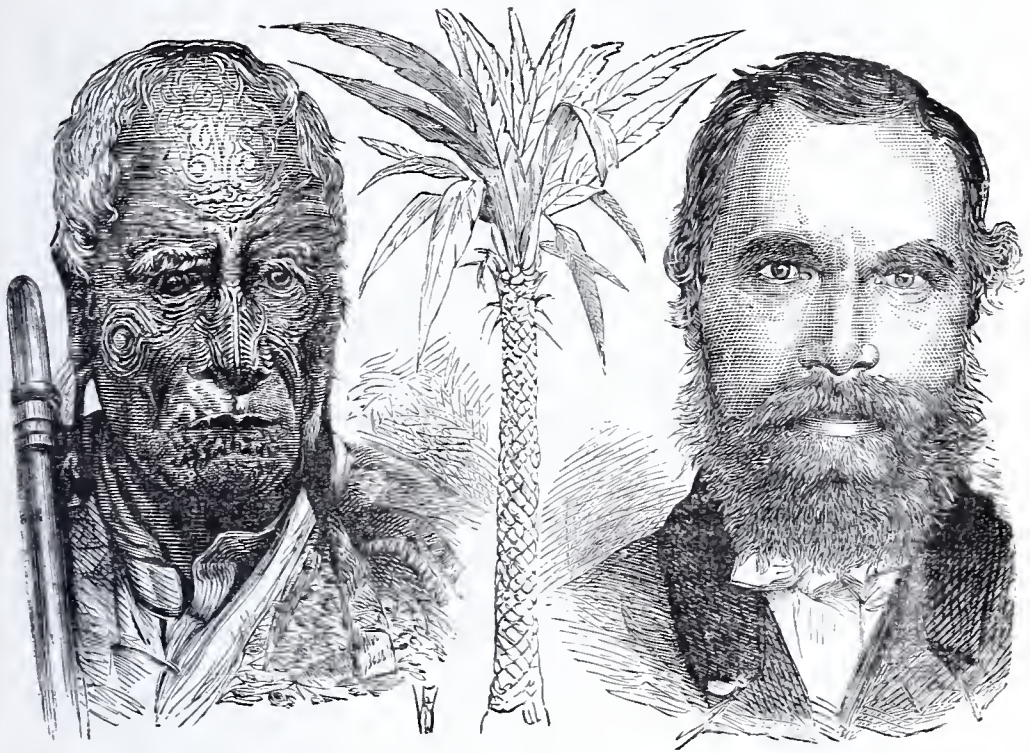
G. DAVID TURINO.

It was in 1814 that the first missionaries landed in New Zealand. Two Englishmen made bold to stay overnight in the midst of well-armed and ferocious cannibals. A half century has passed, and the transformation is recorded as follows :

"Sir George Grey, ex-Governor of the Province, recently stated that he had visited nearly every station of the Church Missionary Society, and could speak with confidence of the great and good work accomplished by it in New Zealand; that he believed that out of the native population estimated by himself at 100,000, there were not more than 1,000 who did not make a profession of Christianity; that though he had heard doubts expressed about the Christian character of individuals, yet no one doubted the effect of Christianity upon the mass of the people, which had been evidenced in their social improvement, their friendly intercourse with Europeans, and their attendance upon divine worship; that there was, in many places, a readiness on the part of the natives to contribute one-tenth of the produce of their labor for the support of their Christian teachers, and to make liberal grants of land for the endowment of schools; that some of the native teachers were, and many, by means of the schools, might be qualified for acting as native pastors, and might be trusted in such a position to carry on the good work among their countrymen, and even to go out as native missionaries to other islands of the Pacific."

Sir George said, further, that—

"If the work should be consolidated and perfected, as he hoped, the conversion of New Zealand would become one of the most encouraging facts in the modern history of Christianity, and a pattern of the way in which it might be established in all other heathen countries."



TWO NEW ZEALANDERS.

CHRISTIANITY and heathenism write out, each its characteristic expression upon the human face. The beauty of the one is in the tattoo or in the mutilation of ear or nose ; that of the other is in the light of an intelligent Christian spirit. The accompanying picture represents an old New Zealand chief, said to be the greatest in New Zealand. His name is Paikea, and he is the ruler of the Bay Island District. His tattooing is elaborate, and is so deep that it consists not merely of coloring, but of scars. Underneath all the disfigurement there is the evidence of good natural ability. The New Zealanders as a race are far above the average Pacific islanders, both physically and mentally, and there are found in their character many noble traits.

The other, the younger of the two, whose good head and thoughtful expression would give him a worthy place in almost any race of men, is the Rev. John Scott, or as it is written in the New Zealand language *Te Kote*, a native Wesleyan missionary, a most excellent and faithful man. Great as is the difference in the outward expression of the two men, that of the inner spirit is greater still. The soul of the one is tattooed with the scrawl of Satan's superstitions ; that of the other is transformed into the image of Christ by renewing grace. This transformation, re-creation by the help of God, is the great errand of the missionary, the grand aim of the whole missionary enterprise. Who will help in its promotion ?

COMMUNICATIONS.

PERSIA.

ENCOURAGING SUCCESS.

FROM a letter of Rev. J. M. Oldfather:

At a recent meeting of the Mission the reports from the native missionaries were such as to cause us to say, "A Peter and a Paul are again walking among us and preaching to the churches and the people." The following statistics for the year will be of interest:

Parishes, - - - - -	30
Organized churches, - - -	21
Other congregations, - - -	68
Presbyters or Kashas, - - -	29

Deacons or Shamashas, - - -	36
Number of members, - - -	1,257
Received on profession, - - -	198
Average congregations, - - -	3,155
Total contributions reported,	\$7,500

The spirit of independence is being cultivated in a commendable degree. Much of the weight of the responsibility of the churches and schools is now borne and triumphantly carried by the native brethren.

MEXICO.

A MISSIONARY PARTY SAVED.

EXTRACTS from a letter from Rev. I. H. Polhemus:

Early on the morning that we expected to land at Vera Cruz, and when we were thinking with thankful hearts that the voyage was safely over, we were startled by the alarm of fire; and immediately the rush of the sailors' feet was heard along the deck, and the quick and sharp commands from the officers assured us that it was no drill of the men, but an actual *fire in the ship*.

It was but a few moments before we were dressed and upon the deck, and the sight that there met our eyes was enough to confirm all our fears. The deck was strewn with pails of water and the awnings of the life-boats, which a sailor was still ripping off in all haste and preparing the boats for immediate use. Some of the passengers, noticeably the *men only*, were trying on their life-preservers and securing from their luggage that which they considered most valuable. One lady fainted. On

the deck below us all the crew were working with all their strength, some at the pumps and the hose; others with axe and saw were opening up the deck and clearing away the rooms under which the fire was supposed to be. Smoke was pouring out the hatchway, in which the captain stood giving his calm and clear orders, and by his manner inspiring all with his coolness and energy.

After three hours of great exertion we were assured that the fire was under complete control and we were safe. There were many thankful hearts at breakfast that morning, and I know that many silent prayers of praise went up to Him who had preserved us from so great danger.

The highest praise is due to Captain Emery, his officers, and crew, for their noble and intelligent action in such a time of peril; and such a tribute of com-

mentation was drawn up, signed by all the passengers, and published in the Mexico paper.

The grandeur of Mexican Scenery.—As we ascended the mountains the air grew so chilly that we needed our warmest wraps. Who can describe the scenery on that ride? We wound up and up the mountain side, leaving valleys far below, crossed bridges that spanned ravines so deep that one was dizzy with the sight. On and up we went, through dense and luxuriant tropical plants and flowers which drew from every one the exclamation, "How beautiful! How wonderful!" Over table-lands dotted here and there with ruins of proud, but now forgotten *haciendas*, under whose walls could be seen the figures of half-clad mountaineers just rising to their daily work.

Who can describe the glories thrown over these mountain peaks by the rays of the rising sun? The lights and shadows, the colors in purple and golden hue on these mountains, made us silent, while we wondered what those things must be "which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive."

At every new vision of beauty we thought we had reached the highest and most wonderful part; but no! Every turn showed new beauties and greater wonders; and above all, as if to point our thoughts to the divine Maker, rose the uplifted face of Orizaba, the perpetual snows that crown his head glowing in the morning light. The sight was unspeakably wonderful.

A Good Account of the Work in Mexico City.—Mr. Polhemus continues:

Mr. Hutchinson has been enabled to accomplish a wonderful work in Mexico City, and the effects and influence of the special work of the Holy Spirit last winter in his church are still clearly seen in the large and attractive audiences which four times each week assembled in their bright and comfortable church; also in the daily morning prayer-meeting

where I was especially impressed with the spirit and fervor of the young men, who let not one minute of the time pass unoccupied, and who always prayed to the Holy Spirit for His especial prayer and blessing; also in the earnestness of the native preachers not only in the pulpit, but in their conversation in social intercourse.

BLESSED FRUITS IN THE MOUNTAIN DISTRICTS.

MRS. M. N. HUTCHINSON sends us the following extract from a letter of Senor Forcada, a native preacher, written from Iacaba:

By this time our host arrived accompanied by his brothers, and several other families, and loaded me with attentions, inviting us to a frugal, but abundant tea. I told him of our desire to hold worship that evening; he offered his house, but the rooms would be too small; could not some other place be found? Our brother Ruiz informed us that everything had been regulated in the "Curato," a hall where Romish services were held. This

was not according to my judgment, but all the objections raised were overruled, and at seven we started for the "Curato," but by such a tortuous way that though I had a walking-stick and was guided, I fell twice to the ground; but at length we arrived at the place, and found a hall, a place much out of repair. Some Indians were already waiting, and as soon as we entered I heard a sound, strange to me, the ringing of the bells, to an-

nounce our worship (we have not, as yet, a single bell in any of our churches). This continued some time, and the people came pouring in. Whence they came I could not imagine, but the room was full. I know not what my companions thought, but I can not explain what I felt; the echo of the bells that for the first time announced Protestant worship, the earnest, uplifted gaze of the multitude of Indians, these impressed my mind. I was amazed; but the all-powerful talisman of prayer that we possess, raised me out of myself even to the throne of God. I prayed, but I know not how. Brother Ruiz came and said all was ready: we could commence. But how could I commence? I had only thought of talking to a few, as to a family, but here was a large, respectable audience.

At length, in the midst of the most profound silence we commenced our wor-

ship; the Almighty did not deny me His aid, and over an hour I spoke of His Divine Word; more than one hundred and fifty persons listened to the good news of the Gospel that night. We invited all to one more gathering at nine o'clock the next morning. I felt we could scarcely expect the same number, as they would be occupied with their work; but again I was mistaken, as the same number was present. Our friend from Queretaro exclaimed, "Oh, how happy I am to have learnt of Christ!" It was eleven o'clock when our worship ended, and although the brethren, as well as myself, would have enjoyed another reunion, it was not possible, as those who accompanied me were limited to a certain time—one brother having left his forge closed, another his school, and they must be in Jalapa on Thursday morning.

INDIA.

REV. THOMAS TRACEY, of Futteghur, cites the instance of two sons of a Cashmere Brahmin, pupils of the Mission School of Futteghur, who for two successive years have taken the prize offered for the best knowledge of one of the Gospels, as determined by competitive examination. He also says:

A teacher came to me one day with the question, "How do you comfort those who are in sorrow from your Bible?" He explained his question by saying that the mother of a Hindu lawyer had died, and that her grandson, a pupil in his school, was in great distress on account of his loss. The father of the lad had

asked the teacher to comfort the child if possible with the words of the Christian's Bible, but charged him to do this privately. The teacher not knowing just what to present, called to ascertain some suitable passages with which to meet the case.

CHINA.

FIRST IMPRESSIONS OF DR. B. C. ATTERBURY.

Extract from a Letter to one of the Secretaries.

Although but a week in Peking, I can already judge that the situation of our "compound" is a most favorable one for missionary work, as you well know yourself, being in a part of the city occupied by no other stations, and surrounded by a

mass of people entirely unreachd by Christian influence.

You no doubt felt yourself the feeling which all Christians must have when first they come among the swarming hordes of humanity in any Chinese city, "What a field to labor in!" Crowds of people filling the streets, engaged in the great struggle for existence, bent on earning a few cash, if any amount of lying, cheating, and swearing will give it to them, caring and thinking of nothing beyond the small circle of worldly occupations, sins, and pleasures they move in, with hearts full of superstition, pride, and covetousness, and minds like cages of unclean birds, yet possessing traits and fixedness of character capable of making them most consistent and earnest followers of a Master, they now rank far below their own sage Confucius. No wonder the prophet of Israel when he looked down the long ages of the future and saw nations flocking from afar, should have added, "And these from the land of Sinim." Certainly the time is coming, although denied and thought impossible by those who consider only the fewness of the laborers, the smallness of the fruits so far gathered, and the vastness of the field yet untilld, when China shall take her place among

the Christian nations of the world, when the Celestial Empire shall no longer be celestial in name only, but also in the morals and character of its people.

As if foretelling such a glorious future the bell of our little chapel rings out its joyous peals, heard throughout this part of the city, every Sunday and week-day service, inviting all to come and hear the good news of salvation, and compelling the "heathen Chinees," in the midst of his trickeries and dark ways, to stop and say, "There goes bell of foreign devils' Josh, had I not better go and hear what he has to say?" So in he comes to the little church, led by the same curiosity which caused Zaccheus to climb a tree, and perhaps afterward to receive the same Jesus into his heart and house joyfully. I can not but look forward to the time when I, in simple words, can tell the, to us at home, "Old, old story," but new and strange here, of Jesus and His love.

I have begun upon the strange characters and queer sounds of the language, but, acting upon your advice and that of others, will not for some time commence any regular medical work among the natives.

A RECENT letter from Rev. H. V. Noyes, of Canton, says :

"Since I wrote to you last, there have been admitted to the Church of San Ui, two of them at San Ui, and one at Chik Bow, making five who have been baptized during the year. I notice at these places, as well as at others, a marked improvement in the general treatment which we receive from the people, as compared with five or six years ago. It is far more friendly, and there is much less of insult."

GLEANINGS.

BIBLE Societies have been called the *ordnance factories* of the missionary enterprise. Carrying out the same figure, missionary societies should perhaps be called the *army corps*. Both are departments of the one grand army of Christian conquest. The Bible work proper should be appreciated by every friend of Missions ; while it must be remembered that the work of translating the Bible into the languages of the world, has devolved chiefly on mission-

aries. Since the missionary movement began, the representatives of different boards and societies have translated the Bible in whole or in part into 212 languages, and thirty-nine of these have been reduced to written form. The British and Foreign Bible Society has 6,000 branches and auxiliaries. The American Society has 2,000. In all, since 1804, 226 translations have been made of the Scriptures. Of these 187 have been made in connection with the British and Foreign Society, 41 under the American Society, while 72 have been made under other auspices.

DR. CHRISTLIEB, of Bonn, gives the following statistics :

“ There are now 70 missionary societies: 27 in Great Britain, 18 in America, 9 in Germany (including Basel). There are some 2,500 European preachers, 23,000 native catechists. There are about 1,650,000 converts. In 1878 more than 60,000 pagans received Christianity. There are coasts and archipelagos which have become almost entirely Christian. The money raised by missionary societies annually amounts to about a million and a quarter pounds sterling (\$6,750,000), of which one-half was contributed in Great Britain. There are 400,000 scholars in the mission schools. The Bible has been translated into 226 different languages, and the copies circulated amount to 148,000,000. More than 70 barbarous languages have been endowed with a grammar and literature.”

“ On the general question, as to the success of missions to the heathen, Rev. Dr. Murray Mitchell, in a paper read before the Evangelical Alliance, shows that a much larger number have been converted from heathenism since the year 1800, than in the same number of years before A.D. 100; that, in fact, the progress of modern missions has been four times as great as that of apostolic missions during an equal period of time.”—*Missionary Record*.

As to religious liberty (?) in Austria, the shadow of the dial has gone back to the Middle Ages. Rev. Mr. Adams, an American Board missionary at Prague, is not permitted to hold any religious service there, or even to attend a religious service held by parties not connected with the Catholic faith, under penalty of a heavy fine. It is much the same with Rev. Mr. Shaufler, at Brumm. He may hold religious services, but be sure to keep out all Catholic children. The Scotch Free Church missionary at Prague, and the Free Reformed Bohemian Church missionary, are under the same restriction.

Some months ago the Baptists in Vienna, though resident there since 1845, were forbidden to hold even prayer-meetings. This state of things is so bad, that we can only hope it will be worse, so much worse that the common-sense and indignation of the Christian world will be thoroughly aroused, and the Austrian Government and the papacy which stands behind it will be so put to shame, that another Reformation will be the result. The above facts are found in the *Evangelical Christendom*, for December.

QUAINT PRAYERS OF THE SOUTH SEA ISLANDERS.

At the Conclusion of a Sabbath Afternoon Service.—"O God, we are now about to go to our respective homes. Let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box, until another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death!"

On a Bitterly Cold Morning.—"O Lord, Thou knowest how terribly cold it was all last night. We could hardly endure it. Do Thou change the wind so that it may be warm. And, Lord, let not our souls shiver with our bodies. Let them glow with love to Thee."

In Sickness.—"Lord, why hast Thou thus laid Thy hand upon us? Perhaps we have wandered from Thee. May this sickness teach us to cling to Thee with hooks and claws, like bats clinging to the branch of a tree."

For their Missionary.—"Let his hair grow perfectly white here; his back be curved with age, and leaning for support upon a staff, may he mount the pulpit."

Against Sin.—"Lord, we have long been slaves to sin. Do Thou blind its eyes, so that it may not be able to find us. Let Thy word be as a club, to break its arms and its legs, so that it may be powerless. Break Thou its neck, that it may die!"

"A young man inquired what prayer would be suitable on entering God's house. I asked whether he had been accustomed to offer prayer at such times. 'Oh, yes,' he replied; 'my usual prayer is, O Lord, do Thou chain up the devil outside, and then do Thou enter with me.'"

BOOK NOTICE.

LIVES OF THE LEADERS OF THE CHURCH UNIVERSAL.
By Prof. Ferdinand Piper, of the University of Berlin, and Rev. Henry M. MacCracken, D.D., of Toledo, Ohio. pp. 872. New York: Phillips & Hunt, 805 Broadway.

THIS compendium of the lives of eminent men in the Churches of various names from the days of the early fathers down to the present time, will meet a great want of ministers and others, whose time and resources will not admit of a wide range of biographical reading. The names, great on both sides of the ocean, to whose efforts and influence the

progress of Christianity and Christian civilization are largely due, are well represented. The sketches are fuller and more satisfactory than those found in the encyclopædias, and yet the prolixity of ordinary biographies is avoided. Greater attention is given to the great leaders of the mediæval and modern missionary movements than we remember to have seen in any similar treatise; and among many other excellencies we commend the book especially for this. Those who are interested in the history of missions will find in it much valuable information.

Monthly Department

MISSIONARY FARMING.

If there be first a willing mind.—2 Cor. viii. 12.

Where there's a will there's a way.

—OLD PROVERB.

THE last annual report of the Church Missionary Society has such receipts as these :

	£. s. d.		\$.	s.	d.
Sale of Penny Nosegays, . . .	4 4 6	Rabbits and Guinea Pigs, . . .	1	12	0
Produce, Potato Garden, . . .	2 0 0	Sale of Canaries and Soot, . . .	0	17	6
Sale of Honey,	0 17 0	Fleece,	1	10	0
“ “ Ferns,	0 13 3	Ada's Kittens and Canaries, . . .	1	4	0
“ “ Flowers,	3 12 9	Sale of Pig,	1	13	4
Missionary Hen,	2 5 6				

But the best example of missionary farming we have yet seen, is the following, which was published in the *Pacific*, more than a year ago.

Whatever its linguistic peculiarities, it has the real missionary spirit, and no end of pluck.

No wife whose husband is “close like” and “sot” need despair.

Holiness to the Lord is not yet written on the bells of the horses in California ; but it is something to see the very calves and chickens bearing missionary names like “Japan” and “Turkey.”

One day, some time since, we were summoned to the parlor, to see a visitor who had sent up neither card nor name. As we entered the room, an under-sized, wiry, active, elderly, quaint-looking woman rose to greet us. We were struck at sight with the brightness of her dark, handsome eyes, and the russet redness of her thin brown cheeks. Her dress was of calico, starched and ironed to a miracle, and she wore an indescribable air of independent out-of-fashion-ness which took our fancy at the start.

She was living on a ranch not a very great way from San Francisco. She was born in England, had come over to this country in her girlhood, had spent some years in Connecticut, had married in Pennsylvania, had tried her fortunes in the West, and had finally drifted to California

—all of which we learned in the course of after conversation, and noted that her speech bore evidence of her wanderings. She stood for a moment confronting us, while she darted forth a keen look from under the great round hat which was tied down, Canada fashion, at the ears, and projected immensely, fore and aft.

“Be you the woman that writes in the *Pacific*?”

“I take charge of a column in the *Pacific*, for the Woman's Board. Won't you sit down?” The interview promised to be interesting.

She dropped suddenly into her chair, and revealed, as she did so, a good-sized covered basket, which stood by her side.

“Wall, now, I am mighty glad I have found you! My old man he takes the *Pacific*, bein' brought up a Congregational,

and I read it for my Sunday readin'—leastways your part of it partikeler, and very often permiskus, too. So I felt kind o' 'quainted with you like; and thinks I to myself, the very fust time I go to San Francisker I'll take a run over to Hoakland, and see if I can make her out."

"I am very glad to see you—very glad you like our column so well; we want all our friends to like it."

"Wall, when you fust begun that column, all about the missionaries and sich, it kind o' took me, and I detarmined I would do all I could to raise a little money. I've knocked 'round the world consider'ble myself, though not doin' it for the heathen—which ain't sayin' I hain't never found none; [but that ain't neither here nor there. But I know by my own feelin's what it is to be in a strange country, and everything queer and homesick like—let alone the language, which must be powerful discouragin', especially if a body's hard to learn, which I don't s'pose the missionaries is, but some on 'em maybe. We live on a ranch here a ways"—with a jerk of the head—"and my old man he's tolerably close; and no wonder, bein' we've twict been burned out, and moved three times, and hain't no children to look arter us bimeby, and old age a comin', if we live, and our sheep dyin' off the last year or two."—And she made a sudden halt, looking at us intently.

Here was evidently a warm heart—one that had learned sympathy for others by its own experience; one that was too loyal, likewise, to cast reflection on any one else in doing its own duty.

"I dare say," we replied, seeing that a reply was expected, and not knowing very well what else to say.

"Wall," she resumed, in a tone of good-natured toleration, "I knowed *he* had enough to see arter, and so I detarmined to raise what money I could myself, and give him no trouble about it. And of course I makes my own butter. So, arter that, when I churned, I puts away a little each time in a missionary jar, which I called Mexico, and we neither on us ever missed it; and arter a while Mexico was full of

butter, and we no wuss off. And bimeby I sold it, and put away the money. Says I to myself"—and a smile came into her eyes—"that's my parquisities. Everybody has parquisities in these days; and why shouldn't I?

"Which it was all the same about eggs—for of course we lays our own eggs. And says I to myself, 'Now, shall I parquisite two eggs out of every dozen, or two layin' hens?' which I concluded to preempt two young layin' hens, me namin' 'em Japan and Turkey. And bein' lonely-like out there on the ranch, and no one to talk to, I conversed with 'em, as if they was folks. And I declare for't, I raly think they understood me; for arter I had told 'em two or three times that they was parquisite hens, and must lay accordin', and shouldn't have no excuse about grain and gravel, 'cause I would give 'em plenty of both, them two hens went to layin' to that degree that I couldn't have done better myself; and they cut-cut-ca-da-cut-ed me out to them nests that much, and that reg'lar, that it reely seemed as if they had the missionary on the brain. And they laid me forty dozen of eggs, did Japan and Turkey, last year, and I got two bits a dozen for 'm all round—which was pretty good parquisiting for two hens—and the money put away with the fust—do you see?" And she came to the usual sudden stop, and waited for us to speak.

"Certainly. What wonderful hens you must have?"

"Yes, that *was* pretty good. And then there was my calf, which my husband bein' so keen for money, of course we doesn't eat our own calves, but sells 'em. And one of our cows she dropped a calf that was a poor puny little creatur', and the butcher he wouldn't give nothin' for it, and my husband he said it would cost more'n it would come to to raise it; and he was for knockin' it on the head, and sellin' the pelt, which I begged him ag'in it, and said I would raise it on skim-milk, which wasn't good for nothin' to nobody, if he would let me have it; and he said I might if I wanted to, and was a gre't fool for my pains. So I took it; and the rains

came on, and I went missionaryin' out to the shed every mornin' and every evenin', and het milk to carry to it—which it a'most sucked the end of my finger off larnin' to feed—and wet my feet, and slipped down into puddles, and got rained on tremenjuss, and had the rheumatiz dreadful, me feelin' afraid all the time I shouldn't make nothin' of her, but detarmined to try. And after some months of such work she took a start.

"And the way that calf growed when she set about it, beat all you ever see, besides makin' me into a woman's rights woman, which I have believed in ever sence, and shall as long as I am in this world—and in the next too, if the men have all the say there as they do here—which I don't believe. And my calf, I named her 'Parquisite,' and shortened her into 'Parkie'; and she growed into a handsome heifer, and begun to knob out on the forehead, and me a tellin' her how good-lookin' she was a gettin', and she a lookin' at me kind o' cur'us-like, as if she was a thinkin' on it over, and a runnin' after me whenever I come where she was, and a rubbin' her nose on my shoulder, and me a tellin' her how much butter she would be a givin' me bimeby, and what a stiddy lincome she would be for the missionaries; and one day a man rode up to the door, and jumped down from his horse.

"Wall, my husband he took him all over the ranch, and they looked at the wheat and the vineyard and the fruit and the stock, and they looked at Parkie a long time, and seemed to be talkin' her over; and I was awful proud (gre't fool), 'cause I thought they was admirin' her. Then the man he stayed outside, and my husband he came in, and went through the kitchin where I was, and says he, careless-like: 'I'm thinkin' of sellin' the young heifer.' 'What young heifer?' says I, never thinkin' of nothin'; and says he, kind o' sharp-like, 'The calf;' and says I, jumpin' up, 'What, my calf?' and says he, mighty scornful, 'Your calf! It's *my* calf, I'd have you know;' and then he went out to the man ag'in.

"I sot right down and bu'st out cryin'.

My husband is awful sot, when he *is* sot, and I knew it wasn't no use to say nothin', and I just cried like a great baby; and with tears all runnin' down, I watched the man drive away my Parkie, and she a hangin' back, and he a whippin' her—and she never struck before in her life. And just then my husband came in, and says he, as if he was a makin' up for all, 'You can have ten dollars of the money, if you want it;' and that made me mad. I didn't say nothin', but I just looked at him; and he didn't have no call to stay in *that* kitchen the rest of *that* day, I tell you. And I took on two or three days all by myself, and got mad every time he spoke or came a' near. And one day as I sot by the kitchen-table, with my work done up and a clean apron on, he walked in and threw a ten-dollar piece into my lap, and says he, 'There is the money I promised you;' which I caught it and threw it right back at him, just as hard as I could, and it hit him and fell on the floor; and he laughed, and went out milkin'.

"By that time I had got to be *awful* wicked, and I sot thinkin' to myself about St. Paul, and how he says Sarah obeyed Abraham, callin' him lord; and I hain't had no patience with St. Paul ever sence. We get the other side of that story in the Old Testament, which it is pretty easy seen how Abraham had to give up to Sarah and let her have her own way; and what would she have said if he had gone and sold her pet camel, I would like to know?

"Wall, the money laid on the floor three days, and me a sweepin' around it, and it seemed as if I couldn't tech it. Which at last I made myself go and pick it up, and put it with the rest of my parquisite money, and me a blubberin' while I did it. And maybe it won't do no good to the missionaries, on account of so behavin'—which I did ask the Lord's pardon for gettin' mad over it, and hope to be forgiven. But all along of that calf I shall always believe in woman's rights—leastways in woman's wrongs—and all the old bachelors may preach till they are black and blue. And St. Paul never was a married woman, and never had no idea what they have to put

up with—and never brought up a calf neither, not as I ever hearn of—did you?” And a smile spread over the worn, rugged face.

“No, I can not say that I ever did,” I replied, smiling back.

“And here is the money,” she said, suddenly producing her purse; “and I hope you won’t refuse it because I acted so. And if you have a mind to make me a life-member with it, there will be some to spare.” And she placed in my hand thirty dollars, in three shining gold pieces—the fruit of how much toil, self-denial, and pain!

“And,” said she, sinking her voice, and swiftly lifting up and uncovering her basket, “I want to know whether missionaries likes hard-biled eggs? I have brought some down, and if you think them three lady missionaries would like ’em, I want you to send ’em to ’em. They’ll keep, for

I biled ’em myself fifteen minutes by the clock. And it would please Jap. and Tur-key most particklar if they could understand, and I shall tell ’em, and they’re all I’ve got now to talk to, Butter not bein’ alive-like, and Parkie bein’ took away. And if I should tell ’em that their own eggs which they’ve cackled over is hard biled and sent to the lady missionaries, it would encourage ’em like, maybe. Which, if you can’t send ’em to heathen lands, p’rhaps the Board would like ’em—least-ways the yolks, as many does who won’t eat the whites.”

As she spoke, she rapidly emptied her basket on the table near, and hurried away, leaving me gazing in a half-dazed condition at the pile of hard-boiled eggs, while I held the shining eagles, her generous donation, clasped stupidly in my hand.—MRS. E. S. HENSHAW, in *Pacific*.

THE CHILDREN ON THEIR TRAVELS.

NO. IV.

WE were anxious to visit the northern part of China before the season became too cold, leaving Shanghai and places south of it till after our return. It seemed strange on going aboard a little steamer, bearing a Chinese name, to find a captain from the United States, with a decided Yankee “Down-East” accent. But all enjoyed his genial conversation, and were reminded of home by certain dishes in the bill of fare, which he insisted on having according to the customs of Yankee land.

As we moved down the Wosung into the Yang-tse-kiang, we were surprised to see a large side-wheel steamer, looking something like our Hudson River boats, with “Plymouth Rock” in large letters painted on the wheel-house. Some of our young friends said it made their ideas a little confused to see such a steamer, with such a name, having its decks covered with Chinese sailors and Chinese passengers, while on every side were swarms of queer junks and little bull-head boats. The prows of the latter were all shaped like the head of a fish with a “stubbed” nose and glaring eyes.

The *Plymouth Rock* turned up the Yang-tse-kiang, while we moved up the coast. The children were curious to watch the Chinese sailors at their dinner hour. There was no table set, and the whole performance was the simplest possible. Each man with a bowl of rice and nothing else, crept to some out-of-the-way corner and pulled out his chop-sticks and began. Those who had expected to see them pick up the rice daintily with these implements, were

disappointed. The rice was simply poked into the mouth directly from the bowl, and they seemed never ready to masticate or swallow till their mouths were entirely stuffed. All enchantment of the expected skill of the chop-stick operation was gone; and we concluded that the Chinamen appeared to better advantage at the halyards than at their meals.

As we approached Chefou the sea became rough for a time, and had not quite subsided when we entered the harbor. The water was full of jelly-fish, and the children had a good excuse for crowding to the gunwales. But it was pretty evident from the pale faces and the strange motions, that some of them had other reasons for going to the ship's sides besides the novelty of the jelly-fish.

It seemed delightful to stand on shore again, even though the steamer was to stop but a few hours. What filth we encountered in passing through the streets of "Yentai," the business part of the city! And to make it worse, black swine of the thin "pumpkin-seed" variety were stirring up the equally black gutters on every side. Dogs, too, of most sinister and villainous appearance swarmed in the streets, which were narrow and "cluttered."

We passed what seemed a wayside theater; but a missionary friend explained to us that it was a temple. A crowd of men and boys stood before the open front witnessing a sort of rude comedy which was just then in progress. All the actors were men and boys, though some were dressed to represent women. Comical enough were their attempts to imitate the female voice. The whole thing was absurd and ridiculous in the extreme. Our friend explained that these theatrical performances are paid for by some wealthy person who wishes to make merit with the particular god of the temple. It is considered an honor to the place and a public benefaction to the people. Many of the temples in China have little use except for such performances.

On a hill above Chefou we found another temple surrounded by a grove of dark evergreens. Considerable land belonged to it and was cultivated by the priests. As we approached, one of these was engaged in threshing millet on a clean, hard surface called a threshing floor. The children laughed heartily at the motions of a little blindfolded donkey which was dashing around the floor with a stone roller tumbling and bobbing behind him. The priest stood in the center and guided the donkey with a rope with one hand while the other applied the whip.

"Think of that concern threshing the wheat of the Illinois prairies!" exclaimed one of our Western boys. And yet here was a greater nation to be fed by such simple husbandry than is provided for by our improvements. After a little, a poor woman came with her child to worship; and the priest gave the donkey a rest while he simply donned his robes without washing off the dust and dirt and entered upon his sacred duties. He received a few cash amounting only to a penny or two, and went back to his work.

We were told a wonderful story about the god of this temple. He was himself a farmer once, and may have threshed millet with a little blinded donkey.

As the story goes, the gods wished to appoint a king, but could not agree upon the candidate. Finally they fixed upon a famous saint who still lived on the earth. He refused ; they urged their suit ; he was immovable. At last they took him up with his entire farm, including his donkies and pigs and his dog. That dog still barks away on his master's farm above, and Chinese mothers use him as their special bugbear to stop the crying of their children.

These visits to the temples afforded our young travelers a pretty good lesson on the disgusting nonsense of heathenism, and they were quite ready for something better. After paying a short visit to the missionaries, we started back to the steamer. On every side in the suburbs we heard the creaking of rude wheelbarrows, which were used in moving stones for walls. Of course there were no roads ; but we procured some chairs mounted on long poles, and with an easy, springing motion we were carried by coolies to the boat-landing.

On reaching the mouth of the Peiho we steamed at once up the river to Tientsin. This part of our voyage was full of variety. We were impressed with the vast number of graves scattered over the plains. They were conical, and in size and appearance resembled the "hay-cocks" of an American meadow. The Chinese farmers are specially careful not to disturb ancestral graves, and so for many generations they are preserved. The children were also interested in the great number of windmills used for irrigation. They were entirely new to them in their form and movement, as they were simply four cloth sails set upon a central axle and moving around horizontally. At a distance they looked like a company of little sail-boats chasing each other around a circle after the style of the Saratoga hobby-horses.

On turning around some of the short bends of the river our deck became the scene of great excitement. The steamer caused great commotion in the water, and drew after it immense waves which swept the banks. When we came suddenly upon the people who were washing clothes or mending their boats, or upon children at play at the water's edge, there was great scrambling among them. Sometimes they were unable to get out of the way before the waves came, upsetting boats, washing off everything left on the banks and drenching the people thoroughly. The children enjoyed these scrambles much more than the people on shore, who responded to our mirth, with some muttered curses against the "foreign devils."

While stopping at Tientsin, the rumor spread that Li Hung Chang, the Minister of Foreign Affairs, had just come down from Peking. Soon we saw an escort of soldiers, who had either accompanied or were drawn up to receive him ; and a curious-looking set of fellows they were, indeed. Their uniform seemed strange, of course, to our American eyes ; and we thought, from their movements, that Chinese soldiers had yet many things to learn. But everybody admires Li Hung Chang. He is probably the most progressive, if not the ablest statesman in China. He is viceroy of two provinces. He is a great friend of Yung Wing, and did much to promote his plans for bringing young Chinese lads to this country to be educated.

Once, when seeing some wonderful experiments tried on some European instruments, he exclaimed: "How wonderful! Why is it that such inventions and discoveries are always foreign?" We fancy that any one of our young travelers could have told him why.



LI HUNG CHANG.

A year or two ago Li Hung Chang, in speaking at a Consular dinner of the help given by missionaries and others to the famine sufferers, said: "This religion of Jesus must be a wonderful religion, that it should lead its followers to give their money, and even sacrifice their lives to relieve our poor suffering people."

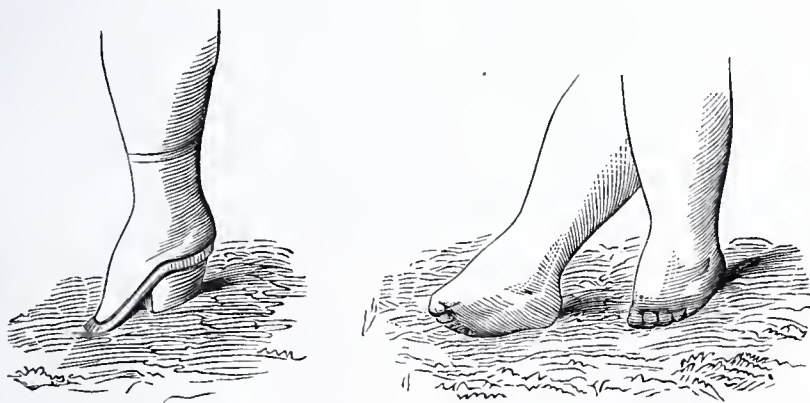
In the last number of the *FOREIGN MISSIONARY* we gave an account of his having opened a dispensary at Tientsin, in which medical missionaries are employed. We are sure that all our readers, young and old, will thank us for giving them the accompanying portrait of the man.

From Tientsin we had to go up the Peiho in small boats; and several were engaged for the purpose. A party of five or six may occupy the same boat, which is manned by three or four Chinamen, who manage the sails when there is a breeze, or take the oars when it is calm, and thus generally keep the boat in motion night and day. Each little party has its cook who prepares the meals. These must be eaten on stools or boxes, without much space or ceremony. At night the passengers creep into a little apartment, without windows, of course, where they must stow themselves, like sardines, in very lim-

ited quarters. All this, however, was enjoyed by our little friends, for it was novel and "jolly;" and, probably, if they had been compelled to take their meals with chop-sticks, they would have liked it all the better; for were they not in China, and must one not "do in Rome as the Romans do?"

It was a great treat to have the boats brought to the shore occasionally, in order to allow the whole company to take a walk, or a scamper as it often proved, along the banks.

Wherever we stopped for purchases of any kind at the cities or villages, we had an opportunity of seeing that peculiar custom of the Chinese, pinching the feet. Old women, and some not so old, were hobbling about with the help of a staff, and their step was about as stiff and awkward as that sometimes practiced by children when they try to walk on their heels. A friend gave us a full explanation of the process by which the feet of little girls in China are bound and finally deformed. They are generally taken at about three or four years old. The feet are bound tightly with strong bandages, which draw the toes under the bottom of the feet, almost dislocating the joints. Of course, after a little time, the pain becomes intense; but there can be no release by night or by day, except that about once in twenty-four hours the bandages are removed, and the feet bathed to prevent mortification. After some months of this cruel torture the foot is ruined forever. The pain has partially subsided, but to a greater or less extent the binding must still be continued. Even the old women whom we saw had their ankles still bound with cloths of various colors. Of course, this absurd custom is supposed to add to the beauty of Chinese women, and feet which have been cramped like those in the accompanying picture, and which to us seem ugly and repulsive, are called by fancy names, such as "golden lilies," etc.



GOLDEN LILIES.

We spoke of this custom to a rather intelligent Chinese woman, who could speak English, and she said, "Yes, it seems a strange custom to Americans; but we think that American women have a worse one—they pinch their waists."

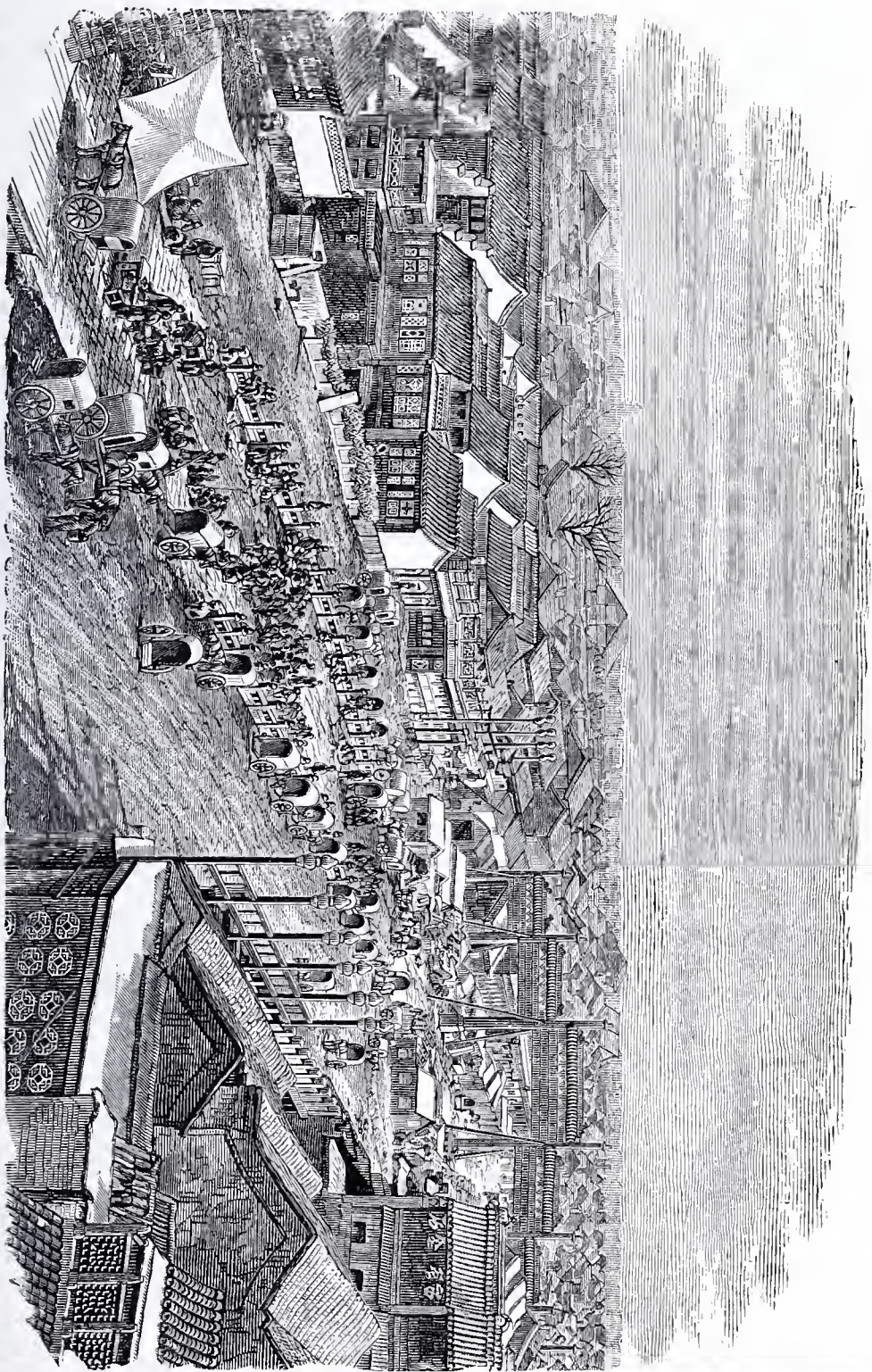
After a rather slow but enjoyable voyage up the Peiho, we reached Tungcho,

from which we must pass over the great stone road to Peking. It was built of solid masonry many generations ago. Some of the great blocks were four and six feet long, with joints very perfectly fitted. It must have been an excellent road once, but it is worn so full of ruts and grooves, that now it is fearful to ride over.

We rode up to the capital in carts drawn by mules. To ride in one of these carts will cure dyspepsia in all cases in which it does not kill. Some of the boys selected seats inside, where they soon found that in sitting on the bottom of the cart their hips were lower than their heels, and they were in the exact posture to get the full benefit of the bumps. Of course there were no springs, and the road was rough. Those who sat outside in true Chinese style on the thills fared better. One mule on each cart is always selected for his good behavior; he occupies the responsible post of "wheel-horse," but the other is attached by a long rope, and is generally a perfect vagabond. He draws straight ahead when well plied with the whip, and with plenty of vigorous Chinese epithets, but much of the time also he is off foraging in the corn-fields by the wayside, leaving his faithful old comrade to perform all the work.

As we entered the South Gate of Peking, we met several caravans of enormous camels wearing bells precisely like our Western cow-bells. They were linked together in a row by ropes fastened to a slit in the nose, and tied to the tail of the predecessor. These camels carry nearly all the merchandise and produce of the country, even to the borders of Siberia. Through all Manchuria and Mongolia they are the common beasts of burden. By nature's kind accommodation to a cold climate, they are covered with long, shaggy hair, and appear quite unlike the thin-haired camels of India and Egypt. They were loaded with bales of coal, or packages of rice and cloths, and their slow, measured gait gave to the bells a melancholy music. Our young friends thought it a pity that instead of the slow boats upon the river, and these poor camels moping along in endless rows, there could not be a railroad both for passengers and for freight. When will the time come in all North China when such improvements will be seen? The Chinese say, "We hope never; for what would the thousands of boatmen do, and the camel drivers, and all those who depend upon them!" There are thirty thousand boats on the Peiho river.

There are many strange sounds to be heard in Peking besides camels' bells. Among them is a singular whirring noise which seems to come from the skies. It is something between a hum and a whistle, and none of our party for some time could understand its source. We learned at length that the people in Peking have a custom of tying revolving whistles to the wings or tails of pigeons, and that when these fly swiftly through the air, the motion produces this humming noise. It was a dismal sound to us, and made us wonder how the people could find any entertainment in it. Another sound—a loud booming noise—came from the drum-tower, in which the hours of the day and night are announced by beats upon an enormous drum.



VIEW OF PÉKING.

The accompanying cut represents very accurately one of the principal market-places of the city, where the carts have their "carriage stand," if such a name can be applied to such vehicles. It gives a very correct notion also of the wide streets (Peking is like our Washington in this respect) and of the low and plainly-built houses. But we shall have to wait for another letter to do justice to our visit to Peking.

THE POPULATION OF AFRICA.

"SOME authorities accord to Africa not more than 100,000,000 inhabitants; others less still. German geographers suppose that Africa contains somewhat more than 200,000,000 inhabitants; the latest English publications estimate the population at 186,000,000, which, for an area of 11,500,000 square miles, gives an average of 16 inhabitants per square mile, or a specific population $11\frac{1}{2}$ times less than that of France. Africa, which has 57 times the area of France, has probably scarcely 8 times the population. The suppression of the slave trade and the influence of European civilization may lead to an increase of population very rapid and very great. It should be observed that the approximative figure of the specific population, applied to the whole of the African continent, will not give a just idea of the compact character of the population of the interior."—*London Times*.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from December 1, 1879.

American Indians.....	\$454 00
Mexico Mission.....	305 00
Bogota ".....	20 00
Africa ".....	190 10
Syria ".....	560 98
Persia ".....	92 80
Lodiana ".....	613 73
Furrukhabad Mission.....	244 02
Kolapoor ".....	173 00
Siam ".....	40 00
Canton ".....	118 00
Ningpo ".....	301 45
Shantung ".....	153 25
Japan ".....	288 05
Miscellaneous.....	111 00
General Fund.....	1,969 27
	<u>\$5,634 65</u>

MRS. JULIA M. FISHBURN, *Treas.*,

January 1, 1880.

1334 Chestnut Street., Phila.

Receipts of the Woman's Presbyterian Board of Missions for the North-west, from Nov. 20th to Dec. 20, 1879.

Mexico Mission.....	\$75 00
India ".....	161 90
Syria ".....	149 50
China ".....	146 00
Persia ".....	58 50
Siam ".....	19 55
Japan ".....	26 00
Africa ".....	25 00

Chinese in California.....	20 00
General Fund.....	984 35
	<u>\$1,665 80</u>

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Ave., Chicago, Ill.

DONATIONS	
TO THE	
BOARD OF FOREIGN MISSIONS,	
DECEMBER, 1879.	
SYNOD OF ALBANY.	
<i>Pby of Albany.</i>	
New Scotland.....	8 00
<i>Pby of Champlain.</i>	
1st, Plattsburg, special.....	100 00
Mooers.....	5 00
<i>Pby of Columbia.</i>	
Big Hollow.....	3 00
<i>Pby of Troy. 1</i>	
Waterford.....	59 57
Brunswick.....	23 00
	<u>198 57</u>
SYNOD OF BALTIMORE.	
<i>Pby of Baltimore.</i>	
Light st, Baltimore].....	8 00
<i>Pby of New Castle.</i>	
Forest, Middletown.....	24 00
Head of Christiana.....	10 00
<i>Pby of Washington City.</i>	
Western, Young People's Miss. Society'.....	42 69
	<u>84 69</u>
SYNOD OF CENTRAL NEW YORK.	
<i>Pby of Otsego.</i>	
1st, sab sch, Stamford.....	3 00
<i>Pby of St. Lawrence.</i>	
Canton, 22.20; for Loss, 2.....	24 20
<i>Pby of Syracuse.</i>	
Fulton, sab sch, special.....	25 00
"A Friend of Missions".....	200 00
<i>Pby of Utica.</i>	
1st, Rome.....	31 30
Whitesboro.....	14 00
	<u>297 50</u>
SYNOD OF CINCINNATI.	
<i>Pby of Chillicothe.</i>	
Hillsboro, sab sch, special.....	100 00
<i>Pby of Cincinnati.</i>	
Wyoming, R. Taylor.....	30 00
<i>Pby of Dayton.</i>	
1st, sab sch, Dayton, special.....	200 00
Oxford, sab sch, special.....	30 50
<i>Pby of Portsmouth.</i>	
Ironton.....	125 00
	<u>485 50</u>

SYNOD OF CLEVELAND.	
<i>Pby of Cleveland.</i>	
Cleveland, 1st.....	203 49
South, sab sch, Cleveland.....	19 72
Orwell.....	7 50
Rome.....	3 70
<i>Pby of Mahoning.</i>	
1st, Youngstown.....	59 55
New Lisbon, sab sch.....	13 20
Pleasant Valley.....	8 00
<i>Pby of St. Clairsville.</i>	
New Athens.....	18 00
Mt. Pleasant.....	18 00
Wheeling Valley.....	13 00
<i>Pby of Steubenville.</i>	
Corinth, sab sch.....	60 00
Bethlehem.....	15 00
Still Fork.....	5 00
	<u>444 16</u>
SYNOD OF COLUMBUS.	
<i>Pby of Athens.</i>	
Middleport, sab sch.....	10 00
<i>Pby of Marion.</i>	
Mt. Gilead, 32.62; sab sch, special, 11.62.....	44 24
<i>Pby of Wooster.</i>	
Hopewell, 48.01; sab sch, 15.....	63 01
Jackson, sab sch.....	28 35
Shreve.....	22 00
1st, Wooster, special.....	14 00
<i>Pby of Zanesville.</i>	
Norwich.....	40 00
New Concord.....	10 00
Mt. Zion.....	5 00
Otsego.....	3 00
	<u>239 60</u>
SYNOD OF ERIE.	
<i>Pby of Allegheny.</i>	
Central, Allegheny.....	14 41
<i>Pby of Butler.</i>	
Sunbury, "A Pastor".....	5 00
<i>Pby of Clarion.</i>	
Brookville, sab sch.....	20 00
<i>Pby of Erie.</i>	
Oil City, sab sch.....	24 05
Mooreheadville, sab sch.....	16 08
<i>Pby of Kittanning.</i>	
Apollo.....	48 00
Fairview, Estate of Thos. Moore, dec'd.....	10 00
Snicksburg.....	3 00
<i>Pby of Shenango.</i>	
Little Beaver, sab sch.....	7 50
	<u>148 04</u>
SYNOD OF GENEVA.	
<i>Pby of Cayuga.</i>	
Meridian.....	25 00
Owasco.....	3 63
<i>Pby of Geneva.</i>	
Seneca.....	50 00
1st, Canandaigua.....	50 00
	<u>—</u>

Huron.....	<i>Pby of Lyons.</i>	10 55
Addison.....	<i>Pby of Steuben.</i>	54 00
		193 18

SYNOD OF HARRISBURG.

Falling Spring.....	<i>Pby of Carlisle.</i>	150 00
Lower Path Valley, 25; special, per member,		40 00
5; Thank-offering, 10.....		18 00
Newport.....		17 16
Waynesboro.....		5 00
Burnt Cabins.....		

Duncansville.....	<i>Pby of Huntingdon.</i>	11 00
Milroy, sab sch.....		10 00
Little Valley.....		7 20

1st, Bloomsburg.....	<i>Pby of Northumberland.</i>	163 35
2d, sab sch, Williamsport.....		25 00
Brier Creek.....		5 00
		451 71

SYNOD OF ILLINOIS CENTRAL.

Lexington, sab sch.....	<i>Pby of Bloomington.</i>	5 50
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1st, Peoria.....	<i>Pby of Peoria.</i>	44 09
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Elvaston, 16.50; Christian Gleaners, 5.....	<i>Pby of Schuyler.</i>	21 50
Shiloh.....		7 00
Macomb, Woman's Miss. Society.....		5 00
Chili, sab sch.....		2 47

Petersburg, sab sch, special.....	<i>Pby of Springfield.</i>	30 00
Sweetwater.....		2 00
Irish Grove.....		2 00
		119 56

SYNOD OF ILLINOIS NORTH.

1st, Chicago.....	<i>Pby of Chicago.</i>	182 57
1st, Hyde Park.....		148 00
Englewood, sab sch, special.....		50 00
4th, Chicago.....		50 00
3d, Chicago.....		11 10

Paw Paw Grove.....	<i>Pby of Ottawa.</i>	5 00
Wyoming.....		4 00
		450 67

SYNOD OF ILLINOIS SOUTH.

Virden.....	<i>Pby of Alton.</i>	13 47
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Sharon.....	<i>Pby of Cairo.</i>	6 55
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Pana.....	<i>Pby of Mattoon.</i>	11 47
Morrisonville.....		8 00
Hebron.....		4 00
		43 49

SYNOD OF INDIANA NORTH.

2d, Lafayette.....	<i>Pby of Crawfordsville.</i>	45 12
Thorntown.....		20 50
Lexington.....		18 15
Attica.....		8 00
Sugar Creek.....		3 45
State Line.....		2 65
Kirklin.....		1 00
Elizaville.....		1 00

Hanover sab sch.....	<i>Pby of Logansport.</i>	10 00
Plymouth.....		1 85

Wabash.....	<i>Pby of Muncie.</i>	9 25
		129 97

SYNOD OF INDIANA SOUTH.

Greencastle sab sch.....	<i>Pby of Indianapolis.</i>	5 00
Shiloh.....		2 00

1st, sab sch, Jeffersonville, special.....	<i>Pby of New Albany.</i>	25 00
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Claiborne.....	<i>Pby of Vincennes.</i>	6 00
"M. W.," Princeton.....		20 00

1st, Richmond.....	<i>Pby of White Water.</i>	37 81
Aurora, F. Newkirk.....		1 00
		96 81

SYNOD OF IOWA NORTH.

1st, Dubuque.....	<i>Pby of Dubuque.</i>	25 00
Prairie.....		3 00

Wheatland, Ger.....	<i>Pby of Fort Dodge.</i>	10 00
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Holland.....	<i>Pby of Waterloo.</i>	8 00
		46 00

SYNOD OF IOWA SOUTH.

Clarinda.....	<i>Pby of Council Bluffs.</i>	7 70
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Dexter.....	<i>Pby of Des Moines.</i>	4 00
Erlham.....		4 00

1st, sab sch, Kossuth.....	<i>Pby of Iowa.</i>	52 68
Winfield.....		5 00
Lebanon.....		5 00

Crawfordsville.....	<i>Pby of Iowa City.</i>	10 00
		58 38

SYNOD OF KANSAS.

Effingham.....	<i>Pby of Highland.</i>	1 00
Nortonville.....		1 00

Cora.....	<i>Pby of Solomon.</i>	5 00
		7 00

SYNOD OF KENTUCKY.

North Sharpsburg.....	<i>Pby of Ebenezer.</i>	2 80
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1st, Shelbyville.....	<i>Pby of Louisville.</i>	117 25
Owensboro.....		75 00
		195 05

SYNOD OF LONG ISLAND.

Westminster, Brooklyn.....	<i>Pby of Brooklyn.</i>	385 54
1st, Brooklyn.....		83 93
South 3d st, Williamsburg.....		28 87
2d, sab sch, Brooklyn.....		25 00
Lafayette ave.....		24 38
1st, Edgewater.....		9 25

Pby of Long Island.

1st, East Hampton.....	103	83
Southold	40	00
Mattituck	6	14
East Moriches, sab sch..	2	65
Port Jefferson, sab sch.....	2	46

Pby of Nassau.

Islip.....	2	00
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SYNOD OF MICHIGAN.

Pby of Detroit.

Ann Arbor	27	69
United, Milford, sab sch, special	15	00

Pby of Grand Rapids.

Petoskey	4	00
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Pby of Kalamazoo.

Alamo.....	2	00
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Pby of Lansing.

1st, Marshall, Mrs. M. Hardenburk.....	10	00
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Pby of Monroe.

Tecumseh, 1st, sab sch, special.....	60	00
1st, Coldwater	17	00
1st, Monroe.....	9	91

Pby of Saginaw.

1st, Pine River	11	58
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SYNOD OF MINNESOTA.

Pby of St. Paul.

House of Hope, St. Paul.....	33	20
Westminster, Minneapolis, 6.56; sab sch, 9.26.	15	82
Western, Miss M. D.....	1	00

SYNOD OF MISSOURI.

Pby of Osage.

Sunny Side....	3	00
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Pby of Palmyra.

Hannibal, 1st.....	50	00
Clarence, 7.45; sab sch, 1.70.....	9	15
Shelbyville	4	00

Pby of Platte.

New Point.....	3	00
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Pby of St. Louis.

Kirkwood	31	79
Bethel, sab sch	30	30

SYNOD OF NEBRASKA.

Pby of Nebraska City.

Meridian	3	00
Hickman, Ger., "Christian widow"	5	00

Pby of Omaha.

Bellevue.....	7	00
Waterville.....	4	00

SYNOD OF NEW JERSEY.

Pby of Elizabeth.

Cranford, sab sch.....	16	66
Clinton.....	14	68

Pby of Jersey City.

1st, Rutherford Park.....	17	75
2d, Jersey City	10	00
Norwood	10	00

Pby of Monmouth.

Matawan	39	26
Farmingdale.....	25	00

Pby of Morris and Orange.

Central, Orange.....	150	00
South, Orange.....	150	00
1st, East Orange.....	104	81
Dover, sab sch.....	50	00
Madison.....	28	52
2d, Orange	21	41
Succasunna, sab sch	15	00
1st, Mendham	3	12

Pby of Newark.

High st, Newark.....	374	74
3d, Newark.....	197	15
2d, Newark.....	51	16
1st, Bloomfield, 40; Infant-class, 28.55....	68	55
Montclair.....	36	00
1st, Newark	30	75
South Park, Newark.....	17	35

Pby of New Brunswick.

Lawrence, Rev. S. M. Hamill, D.D.....	75	00
Lawrenceville, High School.....	25	00

Pby of Newton.

Branchville.....	63	00
Blairstown.....	50	00
2d, Wantage	5	00

SYNOD OF NEW YORK.

Pby of Hudson.

Hopewell.....	56	00
Goodwill	26	64
1st, Nyack.....	17	22
Scotchtown.....	5	40
Liberty	2	22

Pby of New York.

1st, New York	5,000	00
Scotch, Robert Carter & Bros	500	00
Mt. Washington, James McCreery, 300; sab sch, 20.....	320	00
University Place, F. C. Jones, for Loss	100	00
Olivet, sab sch, Miss. Association.....	75	00
4th ave	32	00

Pby of North River.

Cornwall-on-Hudson.....	10	00
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SYNOD OF PACIFIC.

Pby of Benicia.

1st, St. Helena.....	14	00
Arcata.....	2	40

SYNOD OF PHILADELPHIA.

Pby of Chester.

Doe Run	9	33
Doe Valley	2	75

Pby of Lehigh.

Allentown.....	112	00
Allentownship.....	20	00
Summit Hill, 5.12; sab sch, 1.35; Jamestown, sab sch, 94 cts.....	7	41

Pby of Philadelphia.

1st, Phila	1,015	96
West Spruce st, 609.03; G. S. Benson, 100; sab sch, 11.80.....	720	83
Walnut st, sab sch	351	99

Pby of Philadelphia Central.

North.....	60	00
Gaston	26	02
Kensington, sab sch.....	9	63

Pby of Philadelphia North.

Central, Norristown.....	100	50
Thompson Memorial	13	00
Frankford.....	8	57

Phy of Westminster.

Middle Octorara.....	12 00
Donegal,	9 50
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	2,479 49

SYNOD OF PITTSBURG.

Phy of Blairsville.

Poke Run.....	53 00
Harrison City.....	2 00

Phy of Pittsburgh.

Bellefield, sab sch.....	100 00
East Liberty.....	70 00
Shady Side.....	62 76
2d, Pittsburgh.....	29 30

Phy of Redstone.

Little Redstone.....	11 00
Dunlap's Creek, sab sch.....	10 25

Phy of Washington.

Burgettstown, sab sch.....	66 15
Pigeon Creek.....	44 26
Moundsville, sab sch.....	5 00

Phy of West Va.

Sugar Grove.....	5 00
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	458 72

SYNOD OF TENNESSEE.

Phy of Holston.

Kingsport.....	6 00
Reedy Creek.....	3 10
Wells.....	1 40

Phy of Kingston.

Madisonville.....	7 00
	<hr/>
	17 50

SYNOD OF TOLEDO.

Phy of Bellefontaine.

Belle Centre.....	14 00
Bellefontaine.....	13 73
Huntsville.....	8 05
Spring Hills.....	4 45
Bucyrus.....	3 13

Phy of Huron.

1st, Fostoria.....	11 88
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Phy of Maumee.

1st, sab sch, Bryan.....	10 00
Grand Rapids.....	5 00
Weston.....	4 00
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	74 84

SYNOD OF WESTERN NEW YORK.

Phy of Buffalo.

Westfield, 81.70; sab sch, 48.....	129 70
1st, Buffalo.....	115 00
Central, Buffalo, special.....	75 00
1st, Ripley.....	45 32
United Mission.....	5 65
Tuscarora.....	3 35
Tonawanda.....	1 00

Phy of Niagara.

1st, Niagara Falls.....	74 83
Porter.....	27 00

Phy of Rochester.

Central, Rochester (special, 14).....	217 11
Brick, Rochester.....	200 00
Mount Morris.....	49 36
Livonia.....	37 80
1st, Wheatland.....	16 69
Rochester, Memorial, 9; sab sch, 7-25.....	16 25
Webster.....	13 14
Mendon.....	8 10
Lima.....	7 23
	<hr/>
	1,042 53

SYNOD OF WISCONSIN.

Phy of Milwaukee.

1st, Janesville, 34.92; sab sch, 5.....	39 92
1st, Beloit.....	36 40
Delavan.....	35 00
1st, Racine.....	27 45
Oostburg.....	9 00
Cambridge.....	5 03

Phy of Wisconsin River.

Lodi.....	7 00
Kilborne City sab sch.....	5 08
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	164 88

Woman's For. Miss. Society, Phila.....	\$3,808 58
Ladies' Board of Missions, New York...	2,505 31
Woman's Board of Missions, North-west.	1,500 00
Woman's Board of For. Missions, Albany Branch.....	171 08
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	7,984 97

Total amount received from Churches in December, 1879.....	\$24,825 09
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LEGACIES.

Legacy of Jos. G. Brearley, dec'd, Trenton, N. J.....	1,000 00
Estate of Mrs. Cath. Rusk, dec'd, per Mrs. Love and Dysart.....	44 00
Interest on Negley Estate, Pa.....	53 60
Interest on Chas. Wright Estate, East Canton, Pa.....	89 88
	<hr/>
	\$1,187 48

MISCELLANEOUS.

Melinda Rankin, 1; Society of Inquiry, Union Seminary, N. Y., 7-89; H. G. Marquand, N. Y., 175; D. O. Calkins, 10; W. J. Probasco, Ind., special, 50; "Tithes," 5; A Friend, 500; Mrs. Jas. Brown, special, 25; A. Jagger, O., 5; Shelburne, Mass., special, 12; Mrs. M. Phelps, 50; Mrs. S. S. Forbes, 5; Rev. J. Robinson special, for Loss, 5; Miss Eliza Wheaton, 5; Mrs. A. O. Hurd, 1; Northwestern Theol. Seminary, Student Assoc'n, 20; Wm. Shaw, Allegheny, for Loss, 1,000; Rev. S. J. Tracy, 30; Father's Tobacco-box, 8; Rev. T. Arthur, Pa., 1; Dr. W. N. Blakeman, N. Y., 100; "Tithes," 5; "My Afternoon Bible-class," 7.50; M. H., 10; Rev. E. P. Linnell, N. J., 25; Princeton Seminary Theol. Society, 77.59; Master Curt O. Bossman, 1; From "A Millenarian," O., 100; G. G. Williams, N. Y., 50; "Titusville, Pa.," 300; O. Harris, Wis., 15; Matthew Stewart, Pa., 1; Rev. J. H. Symmes, Pa., 2; Mrs. McAdam, 50 cts.; E. W., Phila., per <i>Presbyterian</i> , 1; Andrew Hemphill, per <i>Presbyterian</i> , 1; Rev. S. L. Johnson, Pa., 5; Rev. Robt. McCachren, Pa., 10; "Friends of the Mission Cause," special, 70; Charlie and Bessie, proceeds of sale of turnips, 1; C., Conn., 10; Gen'l E. B. Babbitt, Oregon, 40; H. I. F., 25; Friend, Jeff. City, 1.....	\$2,774 48
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Total amount received in December, 1879. \$28,787 05

Total amount received from May 1, 1879. \$218,043 96

Amount received from Sabbath-schools in December, 1879..... \$1,806 20

Total amount received on account of Bankers' failure..... \$7,187 41

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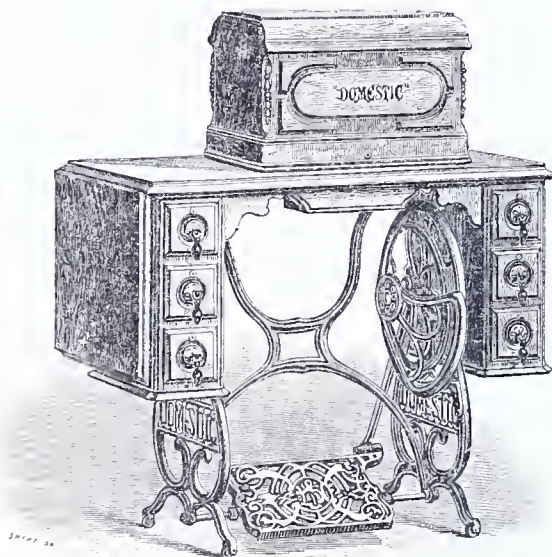
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LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, to be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

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